

श्रीसुबोधिनी *Sri Subodhini*

Commentary on Srimad Bhāgavata Purāna
by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto Ten-Chapters 57 to 63



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॥श्रीः॥

॥श्रीकृष्णाय नमः॥

॥ श्री गोपीजनवल्लभाय नमः॥

॥श्री आचार्यचरणकमलेभ्यो नमः॥

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॥ श्री हरिः ॥
॥ श्री कृष्णाय नमः ॥
॥ श्री गोपीजनवल्लभाय नमः ॥
॥ श्री आचार्यचरणकमलेभ्यो नमः ॥

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“हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः”

"Our Lord Can Be Attained Only Through Bhakti
(Devotion). The Gopis of Vraja Bear Testimony To This"

(Sri Maha Bhāgavatam)

(2-18)

॥ श्रीगणेशाय नमः ॥

॥ श्रीकृष्णार्पणं शान्तिस्तुते नमः ॥

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इस प्रकरणमें संकलित सात अध्यायोंमें श्री भगवान्‌के ऐश्वर्य का "श्री" ज्ञान और वैराग्य रूपी छह गुणधर्मों; तथा, सातवें स्वयं भगवान्‌ "धर्मी" यों सात अध्यायोंद्वारा राजस भक्तोंको प्रदत्त कृतानुभूतिवाली विवक्षिता विवक्षित है.

प्रथमाध्यायः

इस सात अध्यायोंमेंसे यहां प्रथमाध्याय, अर्थात् आदितः चोपनिषद् में भगवान्‌के ऐश्वर्य गुणका निरूपण है. भगवान्‌ने शतध्वजा रूपी जो बध किया वह ऐश्वर्य गुणनिरूपिका लीला है.

द्वितीयाध्यायः

॥ श्रीकृष्णाय नमः ॥

॥ श्रीमदाचार्यचरणकमलेभ्यो नमः ॥

प्रस्तुत राजस फलप्रकरण सात (५७-६३वें अध्यायों अर्थात् प्रक्षिप्त अध्यायत्रयीको जोड़ कर गणना करनेपर ५४-६०वें) अध्यायोंवाला है।

इस प्रकरणमें राजस भक्तोंको उनकी प्रपञ्चासक्तिसे छुड़ा कर, भगवान्ने अपनेमें उन्हें उत्तरोत्तर वृद्धिगत होते प्रेम आसक्ति व्यसन तथा सर्वात्मभाव से जो मण्डित किया, भगवान्के वैसे मोहक स्वरूप और वैसी मोहिनी लीलाओं का निरूपण अभिप्रेत है। अतएव राजस भक्तोंके स्वरूप स्वभाव मनोभाव तथा व्यवहार के अनुरूप अपनी स्वरूपकी छटा तथा लीलाकी मनोहारिता जो भगवान्ने प्रकट की उन्हें 'राजसलीला' कहा जाता है।

इस प्रकरणमें संकलित सात अध्यायोंमें भी भगवान्के 'ऐश्वर्य वीर्य' यश 'श्री' ज्ञान और 'वैराग्य' रूपी छह गुणधर्मों; तथा, सातवें स्वयं भगवान् 'धर्म' यों सात अध्यायोंद्वारा राजस भक्तोंको प्रदत्त फलानुभूतिवाली भगवल्लीला विवक्षित है।

राजसफलप्रकरणीय प्रथमाध्यायः

इन सात अध्यायोंमेंसे यहां प्रथमाध्याय, अर्थात् आदितः चोपनवें अध्याय, में भगवान्के ऐश्वर्य गुणका निरूपण है। भगवान्ने शतधन्वा आदिका जो वध किया वह ऐश्वर्य गुणनिरूपिका लीला है।

राजसफलप्रकरणीय द्वितीयाध्यायः

द्वितीय, अर्थात् आदितः पचपनवें, अध्यायमें यहां विश्वकर्माद्वारा पुरीका निर्माण तथा मित्रविन्दाहरण आदि भगवान्के वीर्यरूप गुणोंवाली लीलाके निरूपणार्थ हैं।

राजसफलप्रकरणीय तृतीयाध्याय :

तृतीय, अर्थात् आदितः छप्पनवें, अध्यायमें यहां भौमासुरके वधके बाद भूमिद्वारा की गयी स्तुति तथा उसे दिये गये अभयदान के निरूपणद्वारा भगवान्‌के यशोरूप गुणका निरूपण करनेवाली लीला वर्णित हुयी है।

राजसफलप्रकरणीय चतुर्थाध्याय :

चतुर्थ, अर्थात् आदितः सत्तावनमें, अध्यायमें यहां भगवान्‌की रुक्मिणीजीके प्रति परिहासोक्ति तथा पुनः सान्त्वनादायिका उक्तिके निरूपणद्वारा भगवान्‌के श्रीरूप गुणकी निरूपिका लीला वर्णनार्थ अभिप्रेत है।

राजसफलप्रकरणीय पञ्चमाध्याय :

पञ्चम, अर्थात् आदितः अट्ठावनमें, अध्यायमें यहां अपने साथ रमण करनेवाले भगवान्‌के मनको वशीकृत बनानेमें भगवत्पत्नियोंके असामर्थ्यके निरूपणद्वारा भगवान्‌के ज्ञानरूप गुणका निरूपण करनेवाली लीला वर्णित हुयी हैं।

राजसफलप्रकरणीय षष्ठाध्याय :

षष्ठ, अर्थात् आदितः उनसठवें, अध्यायमें यहां अनिरुद्धको बांध लिये जानेपर भी भगवान्‌ने प्रतीकार जो नहीं किया उसके निरूपणद्वारा भगवान्‌के वैराग्यगुणका वर्णन करनेवाली लीला निरूपित हुयी है।

राजसफलप्रकरणीय सप्तमाध्याय :

सातवें, अर्थात् आदितः साठवें, अध्यायमें यहां बाणासुरकी अनेकानेक भुजाओंको काट दिये जानेके वर्णनद्वारा तथा वरदान आदिके भी निरूपणद्वारा भगवान्‌ने धर्मिरूपमें लीला प्रकट की उसका निरूपण अभिप्रेत है।

इस तरह राजस स्वभाववाले भक्तोंकी प्रपञ्चविस्मृति तथा उनकी अनन्य भगवदासक्ति के निरूपणद्वारा इन सात अध्यायोंमें राजस फलप्रकरण निरूपित हुवा है.

संक्षेपमें यह प्रस्तुत प्रकरणका सारांश है. यह अतीव भगवत्कृपयैकलभ्य सामर्थ्यकी बात है कि इतनी शीघ्रताके साथ स्वयं अनुवादक श्रीरामनृजी तथा प्रकाशक श्रीसुनीलजी इस सुबोधिनीके आंग्लभाषामें अनुवाद-प्रकाशन कार्यको अतीव तत्परताके साथ सम्पन्न करनेको मनसा निरत हैं. इन्हें एतदर्थ अपने हार्दिक अभिनन्दन प्रदान करते हुवे...

कार्तिककृष्णा तृतीया

गोस्वामी श्याम मनोहर

वि.सं. २०६०

मुंबई.

શિક્ષક:

ગોલામી સ્વામ મનોહર

શ્રીમદ્ ગોલામ મહાપુરાણ શ્રીમદ્ ગોલામ મહાપુરાણ નામના પુસ્તકના
વિષયમાં આદિ સમયમાં આપના પત્રિકામાં પ્રકાશનના નમો-
ભાવિતનામાં પ્રવાહ પાઠશાળામાં ગોલામના અવધ-
ભાવિતનામાં પ્રવાહ પાઠશાળામાં ગોલામના અવધ-
ભાવિતનામાં પ્રવાહ પાઠશાળામાં ગોલામના અવધ-

પ્રવાહ પાઠશાળામાં ગોલામના અવધ-
ભાવિતનામાં પ્રવાહ પાઠશાળામાં ગોલામના અવધ-
ભાવિતનામાં પ્રવાહ પાઠશાળામાં ગોલામના અવધ-
ભાવિતનામાં પ્રવાહ પાઠશાળામાં ગોલામના અવધ-
ભાવિતનામાં પ્રવાહ પાઠશાળામાં ગોલામના અવધ-

પ્રવાહ પાઠશાળામાં ગોલામના અવધ-
ભાવિતનામાં પ્રવાહ પાઠશાળામાં ગોલામના અવધ-
ભાવિતનામાં પ્રવાહ પાઠશાળામાં ગોલામના અવધ-
ભાવિતનામાં પ્રવાહ પાઠશાળામાં ગોલામના અવધ-
ભાવિતનામાં પ્રવાહ પાઠશાળામાં ગોલામના અવધ-

૧૧, સતીક સોસાઈટી, વૈષ્ણવ રોડ, ન્યૂ સુરેશ,
કર્ણાટક ૫૦૦ ૦૫૬. ફોન: ૬૧૪૪૩૨૬

મહાપુ શ્રી વલ્લભચંદ્ર વર્મા, ગંગાગઢ, કિલ્લાગઢ, ૩૦૫૮૦૨

गोस्वामी श्याम मनोहर

महाराष्ट्र, एक ही दृष्टिकोण, मुख्य निष्कर्ष
पुस्तक में नया जीवित रूप में नया दिखता है, जो अनेक
व्यक्तिगत अनुभव होते हैं। इसी तरह
जीवित निष्कर्ष अनेकानेक की आलोचना
पर है जो नारायणजी के नए दृष्टिकोण
के साथ व्यक्तिगत अनुभव होते हैं।

एक शास्त्र के साथ, शास्त्राचार, इसमें पहले
हम देखें, हमारा नया पत्रिका, महाराष्ट्र के
व्यक्तिगत निष्कर्ष निष्कर्ष निष्कर्ष
की गई है।

अनेकानेक नारायणजी के नए दृष्टिकोण
निष्कर्ष निष्कर्ष निष्कर्ष, निष्कर्ष निष्कर्ष
अनेक ही नए निष्कर्ष होते हैं; नया निष्कर्ष
व्यक्तिगत निष्कर्ष निष्कर्ष निष्कर्ष निष्कर्ष
निष्कर्ष निष्कर्ष निष्कर्ष निष्कर्ष निष्कर्ष
निष्कर्ष निष्कर्ष निष्कर्ष निष्कर्ष निष्कर्ष

६३, स्वतंत्र सोसायटी, चौथा रास्ता, नया रास्ता,
बम्बई ४०० ०५६, फोन ६१४४३२६

"अनेक"

महाराष्ट्र की कलाकारों का, नारायण, निष्कर्ष, २०५०२

गोस्वामी श्याम मनोहर

[illegible][illegible]

६३, स्वस्तिक सोसायटी, चौथा रस्ता, जुहू स्वॅम,
बम्बई ४०० ०५६. फोन: ६१४४३२६

महाप्रभु श्री वल्लभाचार्य मार्ग, नम्यासहर, किलनाड, ३०५८०२

ગોસ્વામી સ્યામ મનોહર
કાનંગ શ્રીધાનજીડિઝા નાનાપટ્ટીના પઠ ભણદીપિકા
શ્રી પટ્ટનાંશન રાગાતુ જાનાબાતુકારેઈથી દી દિચ્છી
ગદી કું.

[illegible]

આ કુદીર્ષમાલીન સારથદા/ધેન રોહાઈ પડવા
રામગુજ સારથદાને જાણનાં કરવામાં આવી.
રામગુજને પૂછ્યું મંગલભાગ્યવદનો ખસ જાણના-
ઓને સખે દરારે જાતને ભરી છે. મૃત-પ્રજ્ઞ

[illegible]

Baron Quinonez

॥ परमपूज्य गोस्वामी श्याम मनोहर जी का आशीर्वाद ॥

॥ श्री हरिः ॥

श्रीमद् भागवत महापुराण शांकर रामानुज माध्व निम्बार्क वाल्लभ आदि सम्प्रदायों में औपनिषदिक ब्रम्हतत्त्व के मनन-निदिध्यासनार्थ अथवा पौराणिक भगवतत्त्व के श्रवण कीर्तन-स्मरणार्थ एक अतीव महत्वपूर्ण ग्रन्थराज है।

उपनिषदों का उत्पत्ति-स्थिति-लय मोक्षकर्ता परब्रह्म श्रीमद्भागवतपुराण में सर्ग-विसर्ग स्थान-पोषण उति-मन्वन्तर-ईशानुकथा-निरोध और मुक्ति तथा आश्रयरूपी दिव्य लीलाकर्ता भगवान के रूप में निरूपित हुआ है।

महाप्रभु श्रीवल्लभाचार्य चरण, अतएव श्रुति-स्मृति-सूत्रादि सर्वशास्त्रों के सन्देहवारक चरमप्रमाण के रूप में श्रीमद् भागवतमहापुराण को स्वीकारते हैं, और आग्रह रखते हैं कि श्रुत्यर्थ श्रीमद्भगवद्गीता के अनुसार करना चाहिए। गीतार्थ ब्रह्मसूत्रों के अनुसार तथा सूत्रार्थ भागवतानुसारी करना चाहिए।

महाप्रभु ने एक और दृष्टिकोणवश श्रुत्यर्थनिर्णायक ब्रह्मसूत्रों तथा जैमिनिसूत्रों पर भाष्य लिखा था, जो अब खण्डितांश में उपलब्ध होते हैं। इसी तरह गीतार्थनिर्णायक श्रीमद्भागवतपर भी व्याख्यान प्रकट किया जो भागवतार्थनिबन्ध तथा सुबोधिनी के रूप में खण्डितांशों में उपलब्ध होते हैं।

एक शास्त्र के रूप में समग्र भागवत का, उनके प्रत्येक स्कन्धों स्कन्धान्तर्गत प्रकरणों का, प्रकरणान्तर्गत अध्यायों के तात्पर्यकी विवेचना भागवतार्थ निबन्ध में की गई है।

श्रीमद्भागवत के वाक्यार्थ, पदार्थ तथा अक्षरार्थों की विवेचना संक्षेप में सूक्ष्मटीका में, जिसके कुछ त्रुटित अंश ही अब केवल उपलब्ध होते हैं, तथा विस्तार में सुबोधिनी में सम्पूर्ण करनी चाही थी, परन्तु प्रथम, द्वितीय, तृतीय, दशमस्कन्धों का, तथा एकादश स्कन्ध के दो-चार अध्यायों तक लिखी जा सकी।

प्रस्तुत आंग्लभाषामें भाषानुवाद दशम स्कन्ध का आदरणीय श्री टी. रमणन ने, अतीव न केवल परिश्रम, अपितु श्रीकृष्ण भावना की स्पृहणीय तन्मयता से प्रकट किया है। यह इनके भावानुवाद के कतिपय अंशों को सुनने पर मुझे सुखद विस्मयजनक अनुभूति जो हुई - उसके आधारपर कह देने का लोभ मैं संवृत नहीं कर सकता।

महाप्रभु के समय से ही श्रीरामानुज सम्प्रदाय के साथ वाल्लभसंप्रदाय की घनिष्टता का प्रमाण श्रीवेंकटनाथ वेदान्तदेशिक के न्यासविंशति में से "न्यासादेशेषुधर्मत्यजनवचनतो" श्लोक अपने निजहस्ताक्षर में लिखकर महाप्रभुने प्रकट किया था। उसपर पुष्टिमार्गीयसंप्रदायानुसारिणी व्याख्या, महाप्रभुके द्वितीयात्मज श्रीविठ्ठलनाथ प्रभुचरण ने प्रकट की; उससे वह परिपुष्ट हुआ। श्रीविठ्ठलनाथ प्रभुचरण शतदूषणी भी सम्पूर्ण अपने हस्ताक्षरों से लिखी थी, जो संभवतः अभी सम्प्रदाय की प्रधानपीठके ग्रन्थागारमें सुरक्षित है। परवर्तीकाल में श्रीवल्लभजी द्वारा भगवद्गीता पर तत्वदीपिका भी बहुलांश में रामानुजभाष्यानुसारिणी ही लिखी गयी है।

मेरे पितृचरण गो. श्री दीक्षितजी महाराज कपित्थलं देशिकाचार्य तथा यदुगिरि यतिराज सम्पत्कुमाराचार्य तथा नावलपाकं श्री नृसिंहाचार्यका स्मरण अतिशय श्रद्धापूर्वक अपने विद्यागुरु के रूप में करते थे।

यह सुदीर्घकालीन साम्प्रदायिक सौहार्दपरम्परा रामानुजसम्प्रदायके निष्ठाशील अनुगामी श्री टी. रमणन के प्रस्तुत आंग्लभाषानुवाद को एक क्रोशस्तंभ रूप में हमारे सामने लाती है।

इनके इस श्रीकृष्णभक्तिभावना से ओतप्रोत दिव्य-मधुर अनुष्ठान को अभिनन्दित करने को प्रस्तुत लेखनी अपने आपको समर्थ नहीं पाती।
किमधिकम्.....

दिसम्बर ५, २००२

मुंबई

गोस्वामी श्याम मनोहर

Blessings From Parama Poojya Shri Goswami Shyām Manoharji Maharāj

—SRI HARI—

The sacred Shree Maha Bhāgavata Purāna, is considered as the most revered "King" among the holy scriptures, unanimously accepted and respected, by the followers of Shri Shankara, Shri Rāmānuja, Shri Madhwa, Shri Nimbarka and our Shri Mahāprabhu Vallabhāchārya, as being helpful, for the meditation and contemplation of the Upanishadic Truth of the Supreme Para Brahman and also for the hearing, chanting, singing and remembering the sacred Divine Truth and Principle of our Lord and His Divine Leelas, as explained in the Puranās.

The Supreme Para Brahman, explained in the Upanishads, regarded as the creator, sustainer, destroyer (withdrawer) and also as the giver of liberation, is described in the Mahā Bhāgavata Purāna, as the Supreme Lord and Shree Bhagavān, who enacts, His Divine Leelas of creation of the Primordial elements and it's subsequent forms (in endless permutation and combination) in this universe, and also provides for the various functions such as the continuity of existence, it's nourishment, fulfillment of desires and wants/requirements, changing of aeons/times, enacting His Divine Leelas constituting the Divine

stories about these Leelas, blessing the devotee with pure and total devotion (NIRŌDHA) and finally causing the "liberation" (MŌKSHA) of His devotees. In other words, the Supreme Para Brahman described in the Upanishads, is the same Lord or Bhagavān Shri Purushōttama, as explained in this Maha Bhāgavata Purāna.

Our Shri Mahāprabhu Vallabhāchārya has revered and accepted this Mahā Bhāgavata Purāna, as the ultimate proof and evidence, which could remove all the doubts, that may arise, while one is engaged, in the interpretation of the Vedās, the Smritis and the Brahmasutrās. Our Mahāprabhuji has also desired, that the interpretation of the true inner-meaning of the Vedās should be done as per the directions and exposition given by our Lord Shri Krishna, in the Bhagavad Gita, which in turn, should be interpreted as per the inner meaning of the Brahmasutrās. Shri Mahāprabhu then specified, that the Brahmasutrās should be interpreted as per the directions and teachings contained in this Mahā Bhāgavata Purāna.

With another view in his mind, our Shri Mahāprabhu had written the commentary on the Brahmasutrās and the Sutrās of Jaimini, as propounding the true meaning of the Vedās. Unfortunately only a very small part of these treatises are available now. In the same way, he had also written the commentary on Shri Bhāgavatam, which determines the true meaning of Shri Bhagavad Gita and, once again, only few parts of this is available now, in the form of "Bhāgavatārtha Nibhandha" and "Sri Subōdhini".

The essence of the teachings contained in this Mahā Bhāgavata Purāna, in each of it's cantos, divisions and chapters, has been explained, by our Shri Mahāprabhu, as a treatise expounding a sastra or philosophical system, in his monumental work "Bhāgavatārtha Nibhandha".

Our Shri Mahāprabhu has described the meanings of the syllables, words and sentences of Shri Mahā Bhāgavata Purāna, in a summarized way, in his "SŪKSHMA TEEKA" (subtle commentary). This is also available only in parts. He had desired to undertake this type of a very detailed and comprehensive interpretation of Shri Mahā Bhāgavata Purāna. But, he could do such a detailed interpretation, in his Sri Subōdhini, only for the 1st, 2nd, 3rd, 10th Cantos and very few chapters of the 11th Canto, of Shri Mahā Bhāgavata Purāna.

In this proposed English translation of Shri Subōdhini our dear Shri T. Ramanan, has, with considerable sustained efforts, brought out the "Bhāva" of devotion (Bhakti) to our Lord Shri Krishna (as being the main purport of this treatise), based on an inspired, devoted and a most desirable oneness, of his love and devotion to our Lord Shri Krishna. On hearing several parts of this devotion-based translation, I have experienced wholesome pleasant astonishment and Bliss—indeed, I should say, that I am unable to control this urge in me, to speak about this joy, based on the experience, which I have passed through.

From the time of our Shri Mahāprabhu itself, our Shri Vallabha system has had very deep and cordial relations with the system enunciated by Shri Rāmānuja. The proof and evidence for this can be seen, even during the life-time of our Shri Mahāprabhu. Our Shri Mahāprabhu had written,¹ in his own handwriting, the verse "NYĀSĀDĒSESHU DHARMATYAJANAVACHANATŌ" which, is part of the "NYĀSA VIMSATI" of Shri Venkatanātha Vedānta Dēsika. On this, a commentary based on the "Pustimārga" system, was written by Shri Vittalnātha, the second son of our Shri Mahāprabhu. This commentary facilitated in the strengthening of the Pustimārga.

Shri Vittalnātha had also written the entire treatise "Satadūshani" treatise, in his own handwriting, which is now available in the library of the chief seat (Peetam) of our Sampradaya (system).

Subsequently, the commentary on the Bhagavad Gita, written by Shri Vallabhji, known as "Tatwadeepika", is also considered, in several parts, to have been written, following the reasoning and thoughts of the system of Shri Rāmānuja.

My respected father, Gōswami Shree Dixitji Maharāj, regarded, as his own teachers (Vidhyāguru), the three savants of the Shri Rāmānuja system of his time viz. Kapithalam Desikācharya, Yadugiri Yatirāja Shri Sampathkumārachārya and Nāvalpākkam Shri Nrisimhāchārya.

This longstanding and hoary good relations between these two Vaishnava systems, has now brought before us, in the form of a veritable Milestone, this translation in English by Shri T. Ramanan, an ardent devotee of the Shri Rāmānuja system.

This writing of mine is not enough or adequate to convey my blessings and best wishes for his loving and sustained efforts, which, I consider, as both Divine and sweet in character, done with a spirit and Bhāva of Bhakti to our Lord Shri Krishna.

What more can I say?.....

GOSWAMI SHYAM MANOHAR.

Dec 5, 2002.

MUMBAI,

Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabyam Namaha

SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006
Phone : 0431- 432379

Camp : Madras

Date : 23/12/2008

॥ श्रीगुरुवन्द ॥

राधारमणवृन्तान्तं कृष्णवल्गुभयोषितम् ।
अलेश्विरमणाख्येन भाषाभेदेन सुन्दरम् ॥

भगवदुणलीलाविलासदर्पणभूतस्य भागवतस्य
रसाधायकं व्याख्यानं श्रीकृष्णवल्गुभयोर्येन मधुरया
रीत्याकृतम् । तदनुयायिभाषान्तरीकरणं श्रीरमणेन भक्तिभाज-
नेन निदुषा तादृशमेव कृतम् । सरसाभाषाङ्गी सद्दय-
हृदयैरेव पठनेनैव लभ्यते । अस्य ग्रन्थकर्तुः फलभूतौडाः
भगवदनुग्रहादितपाठकप्रमोदोऽवेति नारपणस्मृतिपूर्वं
निरमासि ।

नारायण ! नारायण !! नारायण !!!

इत्थं आशास्यते
श्रीरङ्ग-रामानुजयतिना ।

Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabyam Namaha

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Phone : 0431- 432379

॥ श्रीमुखम् ॥ (Srimukham - Blessings)

Divine Leelas of Radha Ramana as graced by Krishna Vallabha beautifully portrayed by Ramana in a different language

Shri Krishna Vallabhacharya has given us a Rasa (Relish) based commentary, which is very sweet and nectarian, on Sri Bhagavatam, which is a mirror showing the leela vibhuti of Sri Bhagavan. The translation is done in the same way and spirit by Sri Ramanan, with devotion based learning. It's simple style will hold the attention of the pious and devout reader's hearts. The fruit of his work will lead to the grace of our Bhagavan along with bliss and delight to the readers - with this blessing I am ending with Sri Narayana Smriti.

Narayana

Narayana

Narayana

With blessings and best Wishes

Sri Ranga Ramanuja Yati

Blessings From Shri Ubhaya Vedānta Srirangam Shri SampathKumāra Swami

I am delighted by such a clear lucid translation into English of Shri Subhodini, the ultimate nectarine commentary on the important Skandas of Srimad Bhāgawatham, by my blessed friend Sri Ramanan.

None could unravel the mystery of the Lord. But His Avatāra, Srimad Bhāgawatham is permanently available for us. It's inner meanings and purposes, who could reveal except the great Sri Vallabhāchārya, the epitome of Bhakti, Supreme Gnāna and Sublime humility.

He alone could make Him wait where He called on him to ascent to the Eternally Blissful Golōka, until he finished the Vyākyaṇa of the Skandhas chosen by him.

This Amirtha of Shri Subhodini must be made available to all. Hence this laudable attempt to translate it in a style comparable to crystallly spotless flow of Ganga.

I pray to Him to bless Sri Ramanan with peace, health, prosperity and longevity.

Due to the unbounded most loving compassion of our Lord Shri Krishna, Shri Gōswāmy T-ām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji.

With the Grace and love of Chaitāny Shri Shyam Manoharji

Preface

-SRI HARI-

Saprēma Dandavat Pranāms To All

But for the unique shower of grace of our Lord Shri Krishna, arising out of just one darshan of Goswāmy Shyām Manohar Maharaj, thus proving the Bhagavata dictum “क्षण सङ्गेन साधुषु” - (Blessings showered due to the Darsan of Mahatmas even, though, the contact is only for a second), this utterly feeble attempt to write a free flowing, Bhakti-based, translation of our Shri Mahāprabhu Vallabhāchārya's monumental commentary on Shri Mahā Bhāgavāta Purāna "Shri Subodhini" would not have taken place at all. This inspiration to attempt to take up this work is due to the unique and most loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

our Shri Mahāprabhuji, will confer Joy and Bliss for everyone.

Goswāmy Shri Shyām Manoharji gave a lot of his very valuable time and told me to continue to do this work "leaving everything to Thakur" (our Lord Shri Krishna). My own gracious Gurudeva Shri Sampathkumāra Swāmi blessed this work after going through some parts of the same.

Notwithstanding the several defects in this translation (in understanding, explaining, interpreting etc.), Shri Shyām Manohar Goswāmiji has been very kind and gracious to bless this work, from time to time, and also bless with his loving Aaseervad! I am eternally indebted to this great Mahātma, symbolising our Lord's love for all of us!

My Gurudeva, a great Mahātma and a Mahābhaktha, always showed limitless love and Blessings. It is due to his Grace, that, the remembrance of our Lord, is there in me. Always peaceful and smiling, he gives Peace and Joy to everyone, who comes into contact with him. He symbolises our Lord's love for His creation. Silently he contributes to the welfare of deserving persons and infuses in them, Bhakti to our Lord.

Blessings were secured from Parampujya Shri Morāri Bāpu and our beloved Shri Āndavan of Periasramam, Srirangam. Shri Āndavan Swami told me, that Shri Vallabhāchārya's Sri Subodhini cannot be translated, properly and fully, by anyone, as our Mahāprabhuji had the highest Devotion and Bhakti to our Lord and unless one has such a deep and abiding Bhakti, the attempt to translate, will ever remain incomplete.!

The entire work was patiently, quickly and with great and quiet Bhakti typed in the computer, by Shri Jamnu

Ghanshāmdas Hundalāni and other devotees of Hundalāni family. This labour of their love for our Lord Shri Krishna is immeasurable and no words of gratitude will be enough - except that we will all pray for the welfare of this devoted family and love for our Lord Shri Krishna.

I owe a deep debt of gratitude to Sri Subodhini Prakāshan Mandal (Jodhpur). My translation is, to a very large extent, based on this book and I am, indeed, very grateful for this Mandal.

Our gratitude is due to Shri Gopaldāsji, whose knowledge of the Sampradāya literature is so very vast and erudite, for his patient correction of the Sānskṛit proofs and advice/help, given from time to time.

Special thanks are due to Shri Narēshji and Shri Sunīlji, of Indian Books Centre and Sri Satguru Publications for their love and devotion. Grateful thanks are due for those artists, whose works of art, as photos, have been included in this volume.

Finally, my humble prayers to all, to forgive the endless shortcomings/errors in this work, which are entirely mine. The Mahā Bhāgavata Purāna is intended to be enjoyed by "रसिकाः भुवि भावुकाः". Let us all pray to our Lord Shri Krishna, to bless us with "Rasa" and "Bhāva", so that, we can all together, enjoy our Lord's Compassion, Bliss and Grace.

Saprēma 'Dandavat Pranāms to all.

T.Ramanan.

Mumbai,
07-12-2002.



A Brief Sketch On The Life Of Mahāprabhu Shri Vallabhāchārya

(T. Ramanan)

Shri Mahāprabhu Vallabhāchārya is revered as an incarnation of the Divine Power manifested as "spiritual Guru" or Acharya or Jagatguru (teacher of the world). It is revered that Shri Vallabhāchārya was the incarnation of the principle of "Agni" or Fire, representing the "face" (Mukham) of Lord Shri Krishna. Hence, Shri Vallabhāchārya's writings are considered as those of our Lord Shri Krishna only.

Shri Mahāprabhu Vallabhāchārya founded a system of "sēva" or worship of our Lord Shri Krishna, which can be performed and practiced by everyone, in this modern life, at their homes, while leading an ordinary life, discharging one's duties, after consecrating and dedicating (samarpan) everyone and everything to our Lord Shri Krishna. This system, called as the path of Grace of PUSHTI, depends entirely on the Grace of our Lord Shri Krishna, showered on an aspiring devotee, who does "sēva" or service of our Lord Shri Krishna, regarding our Lord as the Supreme Purushōttama, with a spirit of complete consecration, dedication and devotion. The Lord, in turn, guides this devotee to attain "Pure and Total Devotion" in Him

(NIRŌDHA) which makes the devotee (BHAKTA) forget this entire universe, and makes his mind fully attached to the Lord. The Lord also gets the same "NIRŌDHA" to His devotee and this "meeting and mingling" of the two loves (PREMA) is considered as the "acme and apogee" of the Highest Bliss, which an embodied soul can ever hope to attain, during his life. This NIRŌDHA, completes the cycle — i.e. the separation of the Jiva or the soul, caused by Jiva's own desires and will, from the Lord, is ended by this final meeting and mingling with our Lord by having only one desire — viz. for our Lord! This "separation" was caused by the desire for the world; now "union" is restored through the love and desire for our Lord. Thus, in all these, our Lord's "Grace" plays a most dominant role, in reclaiming the Bhakta, back to Himself.

As regards this "world of materialism", Shri Vallabhāchārya is very clear. He says that "everything we, see is part and parcel of the Divine Lord but the Jivas "attachment" to them is caused by illusion. Hence, nothing of this world is illusory - but our attachment to them is illusory. Once this curtain of illusion (Maya) is removed from our "outlook", then, reality per se, (as it is) viz. our Lord Shri Krishna, having become everything, is revealed to us as "sarvātmabhāva" (seeing everything as "Atma" or the Divine).

By establishing the preponderance of our Lord's "Grace" (PUSHTI), as the basis of an entire philosophical system, Shri Vallabhāchārya has manifested His originality and His emphasis on surrendering to Lord Shri Krishna, for attaining one's spiritual goal is considered as unique and path breaking. The glory and greatness of Sri Mahā Bhāgavata Purāna was also re-established by Shri Vallabhāchārya through His monumental commentary on

this Holy Purana titled "SRI SUBODHINI", and the spiritual treatise "TATWĀRTHA DEEPA NIBANDHA".

Shri Mahāprabhuji lived on this earth, for about 53 years between 1479 and 1532 A.D. He was born in a Telugu Brahmin family (Andhra Pradesh), belonging to the Bhāradwāja Gōtram, and followed the Taitariya branch of Yajur-Veda. The family performed religious ceremonies, as their main vocation. It is said that, one of his ancestors, who was so devoted to the Lord, was given a premonition that, the Lord Himself will take birth in his family.

The names of the parents of our Shri Mahāprabhuji were Laxmanabhatta and Illamagāru. It is said that once they had come to Prayāg, on a pilgrimage and then went to Benares. Laxmanabhatta, was a deeply spiritual devotee and he stayed in Benares, due to it's sacredness and also being a seat of learning.

As there was threat of a Muslim attack, several families, left Benares, including Laxmanabhatta, who proceeded towards South India. On the way, in 1479 AD, Illamagāru gave birth to our Shri Mahāprabhu Vallabhāchārya on Thursday, the eleventh day of the dark half of the month of Vaishākhi in the samvat year 1535. The baby appeared to be dead at birth, in the champa forest. The baby was left, wrapped in a piece of cloth, in a hole of the trunk of a tree. Then, they all left this forest, fearing for their lives.

Shri Vallabhāchārya's mother always had an inkling, at this testing time, that the child was still alive. Hence, both the mother and the father got a dream in which our Lord had appeared to them and told them to go back to the same place and reclaim the child! They came there and saw to their utter surprise, that the child was

surrounded, on all the sides, by a Fire, as though, to afford protection to this Divine child! The fire was not hurting the child at all! They went back, with the child and after staying there in the town called "Choda" for some time, came to Benares.

Shri Vallabhāchārya was a "supernatural" boy. He preferred to spend time with books, rather than with the toys. He, being the fourth child in the family, was looked after with great care. Two more children were born to his parents later.

The "sacred thread" (Upanayana) ceremony was performed, when Shri Vallabhāchārya was eight years' old. He now learnt all the scriptures, in Sanskrit, with a view to continue his vocation as a priest. During this time of study, Shri Vallabhāchārya, attained remarkable proficiency in all the six systems of Hindu philosophy, the Vedās, Purānās, the Gīta and other sacred texts.

When Shri Vallabhāchārya attained his 11th year, his father passed away (1490 AD) leaving the family in dire distress. This event put an end to Shri Vallabhāchārya's quest for further studies at Benares.

The family came back to their ancestral home in Andhra and settled there. Shri Vallabhāchārya then set out on his pilgrimage, throughout the country from here, for nearly 20 years, in the course of which He toured India, nearly 3 times.

After completing his pilgrimage Shri Vallabhāchārya came back to South India, as it was free of Muslim violence. During his long years of pilgrimage, Shri Vallabhāchārya is said to have visited Gaya, Chitrakūta, Champāranya, Mount Amarakantaka, Siddhipāda (where a great devotee of Madhawāchārya viz. Sarveshwara became

our Mahāprabhuji's disciple), Vridhinagar (Wardha)—in this place he got his first disciple Dāmodardas. Dāmodardas was the first person, to whom the "Brahmasambhandham" was given by our Shri Vallabhāchārya.

From Wardhā, Shri Vallabhāchārya visited his uncle at Agrahāra. Then they visited Vyankatesha.

It is also said that Shri Mādhavēndra Yati, a great saint had blessed our Mahāprabhuji and he had also established the temple of Shri Govardhan Nāthjee at Brindāvanam. This same saint gave 'sanyas' to our Mahāprabhuji later.

Shri Mahāprabhuji started on his pilgrimage with three or four companions. During this period they passed through Pampā-sarōvara, where the forest-devotee Sabari, is said to have fed Lord Sri Rāma, already tasted fruits! Then they all went to Mount Rishyamūkha, Kumarpāda, Shri Shaila, Tirupati and others.

Shri Vallabhāchārya met many great saints and scholars during his pilgrimage. He then proceeded to Kānchipuram, Kumbakonam, Mannārgudi, Srirangam, Madurai, Ramēshwaram and other places.

On his return journey from the South, Shri Vallabhāchārya visited Sri Vaikuntakshētra, Alwāl, Totādri, Trivandrum, Janārdana kshētra, Kaudinyāshraman, Nilādri, Malayādri (all in Malabār).

Shri Vallabhāchārya visited Melkōttai (near Mysore), Subramanya, Udupi, Gokarna, Chandragiri and after visiting few more places, Shri Vallabhāchārya came back to Vijayanagaram. His mother and brothers were there.

During this pilgrimage, Shri Vallabhāchārya held discussions with scholars of Vaishnavite, (Madhwa —

Rāmānuja), followers of Shankarāchārya and others. In all these discussions, people were astonished at this young person's knowledge and wisdom and our Mahāprabhuji always, parted as good friends, after detailed discussions. There was never hatred or antipathy generated after a dialogue, although serious difference in the approaches and tenets of one's system, were seen clearly.

After this trip, Shri Vallabhāchārya went to Kolhāpur, Pandharpūr, Nāsik (Panchavati), Triambakeswara and after visiting several places, came to Mathura. From here he went to Gujarāt. Later he visited Kurukshētra and Haridwār. The next stops were Rishikēsh, Vyāsaganga, Rudra Prayāg, Gupta Kāshi, Vyāsashrama, Ayōdhya, Prayāga, Kāshi and Gangāsāgar. Then all of them came back to Agrahāra, where his mother was staying.

After staying with his mother for 10 months, Shri Vallabhāchārya went further south and set out to go to the north. At Pandharpur he got a divine experience, which changed his life. Shri Vallabhāchārya received a command from Lord Vithala at Pandharpūr to enter into the life of a Grihasta or married life. Lord Vithala promised him that, he would take birth, in his family, as his son.

From Pandharpūr, he went to Gujarāt and came back to Vraja. He went to Badrināth now. He is said to have met sage Vyasa at this time. Vyāsa also asked him to marry and lay the foundation of a new system. He came back to Benares and here a Brāhmin called Dēvadatta offered his daughter in marriage. Then he visited Jagannath Pūri and came back to Benares. He now got married and stayed in Benares.

great devotee of Madhawa

SHRI MAHAPRABHUJI'S DIVINE MISSION

Shri Vallabhāchārya was chosen by our Lord Krishna Himself, as per his own words in his book "SIDDHĀNTA RAHASYA" (the secret doctrine), to give initiation to the devotee into the path of Grace or Pushti. Our Mahāprabhuji was inspired to call this initiation as "BRAHMASAMBANDHA" (communion with our Lord — through the Grace of the Acharya).

The voice of our Lord was heard by our Mahāprabhuji at midnight, at Gokulam. This voice was audible to everyone and Shri Vallabhāchārya, asked his disciple Dāmodardas, whether he too had heard anything in the night. To this, Dāmodardas did say that he had heard a voice with words but could not understand its purport. Shri Vallabhāchārya initiated Dāmodardas right away. The Holy Manthram (chants) given to him was denoted the most significant part of his teaching viz full surrender to Our Lord Krishna. This "surrender" to our Lord Krishna became Mahāprabhuji's guiding principle, in all things as Shri Krishna is considered to be the "POORNA PURUSHŌTTAMA" (The Supreme Lord).

This path of Grace or "Pushti" enunciated by Shri Mahāprabhuji on the specific command of our Lord Krishna emphasized on (1) Simplicity and humility of heart and (2) Child-like faith and trust. (3) Our Lord's power of redemption of the 5 types of sins which a soul carries or does during its sojourn in various bodies. (4) Doing "sēva" or "service" (worship) to our Lord Shri Krishna, without any "motive" or "desire"—except the desire to please our Lord and to love Him, above everything else.

In this path the sēva or service to the Lord done in the above spirit, is itself the "goal" or "phalam"—as one can attain this stage and status of doing 'sēva' to our Lord

only when the Lord has already blessed the devotee, with His Grace or Pushti. The "Pushti Pushti Bhakti" (devotion due to the Grace of our Lōrd) is considered as the highest goal. Thus pure and total devotion to our Lord (NIRŌDHA) becomes the only goal and nothing less or else is desired for, by any devotee in this path of Pushti or Grace.

The manifestation of Shri Govardhanāthjee (Shri Nāthji) in Vraja is another important event in our Mahāprabhuji's life. This "Swaroopa" (manifestion of our Lord Himself) of Shri Nāthji was worshipped by Madhavēndra Swāmi of the Madhwa cult. But this "Swaroopa" preferred to eat, only the food cooked by our Shri Mahāprabhuji. After hearing our Lord's voice once again, our Shri Mahāprabhuji came back to our Lord and offered Him his most loving 'sēva' or worship. He built a small temple on the Govardhana mountain. Shri Nāthji asked a rich merchant, by name Purnamall, to build big temple for him and this was built in 20 years. Our Mahāprabhuji himself, installed this Holy "Swaroopa" of our Lord in this temple. Shri Krishnadās was made the steward of this temple and Shri Kundhandās was appointed to compose and sing appropriate songs for our Lord's worship and adoration (KEERTANA).

After completing the above important task, our Mahāprabhuji undertook his third pilgrimage. From Benaras he came to Vraja and then went to Jagannatha Pūri and Pandarpūr. He then went to Gujarāt, from there to Ujjain, and Lahore in Punjāb. Afterwards in the Himālayas, he visited both Kedārnāth and Badrināth. He had the Darsan of Shri Vyāsji. It is said that, Shri Vyāsji solved our Mahāprabhuji's doubts regarding some verses of Shri Bhāgavata Purana. After returning back to Vraja, Shri Vallabhāchārya came to Adel via Āgra and Kannauj. Shri

Mahāprabhuji decided to make Adel, his headquarters, from now onwards as this place had all the three kinds of Tulasi plants, held dear by our Lord Krishna.

Wherever our Shri Mahāprabhuji went, he preached the path of Bhakti or devotion to Lord Shri Krishna, which treated the Brāhmīns and the lowest alike, in the eyes of our Lord. This particular teaching was emphasised at Sidhapūr.

Shri Vallabhāchārya spoke to the Jains at Pātan about his belief in kindness and compassion to animals, as he believed all creatures (and the entire creation) as being parts of our Lord only; but he emphasized that this compassion should be complementary to the paramount duty of devotion to our Lord.

Our Shri Mahāprabhuji treated both the "Nāgar" Brāhmīns and others, on an equal footing, as regards initiating them together in Brahmasambandha. He taught them the necessity for humility and equality among the believers of this path of Grace.

Shri Mahāprabhuji's love and compassion for a poor woman devotee at Kherālu is worth mentioning. During this event, he told the poor woman, who was interested to find the truth, that it was not necessary for everyone to renounce this world. It was necessary, but, to love our Lord with all of one's heart and soul. The Lord desired our love only and this could be given to Him, while living in this world and discharging one's duties. He also told her that the path of Bhakti was easier for women to follow, than for men. Our Shri Mahāprabhuji gave her a small "Swaroopa" of our Lord for her seva. There is a "Baithak" at her house, in honour of our Mahāprabhuji's visit and loving compassion.

Shri Vallabhāchārya then visited almost all places in Gujarāt including Dwāraka and made many disciples. He then went to Sind also which was, then, full of Muslims. It was due to our Shri Mahāprabhuji, that many people of Sind became vegetarians and practiced our Sanātana Dharma.

Shri Vallabhāchārya, after these long pilgrimages and travel, came to settle down at Benaras. The pundits of Benaras could not digest the popularity of our Shri Mahāprabhuji, this led to a public discussion between the learned pundits and Shri Mahāprabhuji which lasted for twentyseven days, resulting into a glorious victory for Shri Mahāprabhuji.

But the opposition to his teaching continued resulting into public criticism, through pamphlets etc. and our Shri Mahāprabhuji, in defense of his teachings, stuck on the gates of the Kāsi Vishwanatha temple, his defense, which was torn by his opponents. But our Mahāprabhuji's success and glory only grew by leaps and bounds. One person even fasted before the Kāsi Vishwanatha temple, praying to Lord Siva, to declare, that our Achārya, was wrong. But Lord Siva gave a verdict in favour of our Āchārya.

As the atmosphere in Benaras was found to be not congenial for his peaceful life of preaching the path of Grace and Bhāgavata Dharma, our Mahāprabhuji left Benaras and came to live at Adel, and till his end, he lived here — for at least 20 years. From here, he went on his preaching tours and visits to several places especially to Vraja. At other times, he passed his time, in writing his great books and in teaching his disciples. His fame had spread far and wide and countless people were made by him as his disciples.

Although there is no connected version of the activities of our Shri Mahāprabhuji during these 20 years, the book on the "Stories of Eightyfour Vaishnavās" — which was written two generations after our Shri Mahāprabhuji, throws considerable light on the ideals of Bhakti and conduct, realized by many men and women, after following the teachings of our Shri Mahāprabhuji.

At Adel, some disciples lived with him almost permanently. Our Āchārya made everyone of them, to earn their own livelihood, through their own efforts. Shri Vallabhāchārya believed, that the "souls" are selected by our Lord Shri Krishna, to do sēva to Him. The followers need to follow strictly, the ideals and standards set for them, in the teachings.

So many types of people came to him for initiation and spiritual comfort. One of the notable one was Sūradās; the great poet. Kumbhandās and Paramānandadās were also poets. These four helped in creating hymns of praise and glory to our Lord's Divine Leelas and in these "keertans", the most beautiful expression of sentiments is seen as regards their love for our Lord, His Daya and His Divine Leelas.

Shri Vallabhāchārya expounded the Bhāgavata Purāna through daily reading and exposition. Our Shri Āchāryaji never accepted any money or materials for this holy discourse and he forbade his devotees also to do likewise. The story of Padmanābhadās is very touching and exemplifies this truth.

The teachings as contained in Sri Bhāgavatam formed the basis of our Shri Mahāprabhuji's system of the path of Grace. Our Shri Mahāprabhuji considered Shri Bhāgavatam, as the best and the most profound words of our Lord, "as it, not only contained the essence of the Vedas, the

Upanishads, the Gita and the Brahma Sutras, but even fulfilled them".

It is said that Shri Chaitanya Mahāprabhu heard the exposition of this Bhāgavata Purāna from our Shri Mahāprabhuji, through his commentary called "Shri Subodhinijee". This commentary of Shri Mahāprabhuji was dictated to Shri Mādhava Bhatta, who was one of the close disciples of our Shri Mahāprabhuji.

Shri Vallabhāchārya never emphasized on working of miracles, although he did exhibit some miracles. His teachings emphasized the fact, that the greatest miracle which we witness, everyday, is the Divine Leela of our Lord, in this vast creation. The Divine Leelas of our Lord Shri Krishna in Vraja and other places are the greatest of all miracles.

Bhakti to our Lord and trust and faith in His love and Grace are considered as most important, in this path of Grace and all other things are treated only as secondary.

Shri Vallabhāchārya symbolized great many Divine virtues in his character and conduct. His strength and determination can be gauged by his going on foot, several times, throughout Bhārat! His intellectual powers are exemplified by the great many works, he wrote. He had the complete mastery of all major Hindu treatises of religion and philosophy.

Shri Vallabhāchārya's holy life was an expression of Bhakti or love to our Lord Shri Krishna. This love for our Lord, was based on ethics and sincere spirituality; **"It meant both loving our Lord Shri Krishna, with all one's heart and soul and doing His will in all things"**. He followed the ideal householder's life till almost his end.

"Shri Vallabhāchārya had found in Bhakti or Pushti, as he called it, an element of transcendental value; something that transvalued all values and transmuted the entire world and made it an integral part of Divine life. Shri Vallabhāchārya's character, thus, presents, a remarkable combination of the elements of human life, physical, intellectual, emotional, ethical and spiritual, fused together on a very high plane, into a harmonious whole."

All his writings are "ego-free" as he is very objective and never "allows his emotions or imagination to come between himself and the truth that he sees, and the message that he has to deliver".

His life was beautiful and he emphasized on the highly aesthetic nature of sēva or worship to our Lord — that our Lord should be loved and served, with the best one can afford from one's earnings and through one's own body (TANU-VITHAJA).

His relationships with people exemplifies his disarming nature of love, kindness and humility and an utter lack of "ego" or "pride". He was sweet and never used strong language. He never was bitter in his dealings. He had great faith in his teachings and the truth of his teachings, he knew, will meet with ultimate acceptance.

His "humility" is considered as his crowning virtue. Although he was a great "Teacher" no one felt his dominating rôle. He became humble before our Lord and man. He never thought that he was as "Teacher" — in fact, he never completed his commentary on Brahma Sūtrās. His sole aim was to initiate as many people as possible into loving and doing seva for our Lord, and to finish his monumental commentary on Shri Bhāgavata Purāna viz. Shri Subodhiniji. Even this he could not complete. He thus did not care for any fame or name.

"His humility comes out at its heart in his confession in one of the last things that he wrote viz. that he failed to obey our Lord's command, which came twice to him, to leave the world".

The most remarkable feature of Shri Vallabhāchārya's life was his desire to be like an ideal "Gopi". "He aims at beings, besides, only one of the many Gopis, without thinking of having any special privileges for himself".

His glorification of the Gopis and of women is devoid of any eroticism. To him, the reward for true devotion of the devotee to the Lord, is the perfect union of the soul with our Lord, which is realized only, when one is altogether free from any earthly and gross elements, and when, besides, our Lord Himself calls the devotee of His own accord, to realize and have fellowship with Him, in that manner.

Shri Vallabhāchārya was gentle, patient and full of forbearance and forgiving nature. He was of a pure character, free from grossness and coarseness of any type. He dreaded publicity of any kind and that is why, he refused to institutionalize his new teaching. He left it to be more practiced, than to be propagated.

His faith and love for our Lord was very deep. His whole life was lived with the sole purpose for pleasing our Lord, with His devotion. Our Lord was Shri Purushōttama, the supreme person, who is ever willing to respond in person or through His will to the love and sēva of a true Bhakta.

Our Shri Mahāprabhuji lived in a simple way, in village type cottages. There was no thought of comfort or opulence. His dress was also simple. He wore only two pieces of cloth. He never wore any shoes. "His simplicity grew from within like a beautiful flower, he being altogether

unconscious of the fact, that there was any special merit in it".

He was middle-sized, healthy and slightly dark in appearance. A painted picture of His Divine Form is still available for us.

Shri Vallabhāchārya had great many disciples and sakhas or friends, like the blind poet Sūradūs, the Brūhmin Paramānandadāsa, Kumbhandāsa and Krishnadāsa. All these four were great in their own way — but all of them devoted themselves to the spread of the teachings of our Shri Mahāprabhuji. They worked with our Mahāprabhuji, all his life for the fruition of our Āchārya's aims and ideals.

Shri Vallabhāchārya and Shri Chaitanya Mahāprabhu were contemporaries and were great friends. Once Shri Chaitanya Mahāprabhu told about the words of our Shri Mahāprabhuji thus, **"the meaning of what Shri Vallabha said can be known only by those who feel and pangs of separation from our Lord"**. The relationship of love, respect and regards between these two "great Mahābakhtas" can be gauged from the following incident.

"Once, Shri Chaitanya came to Adel to visit our Āchārya. Our Āchārya asked his wife to give the visitor some food. She replied that all the consecrated food, offered to the Lord, has been used up and added, that no holy food would be available, until the next offering to the Lord was made.

At this, our Āchārya fed Shri Chaitanya from the food which was prepared for the next offering. As this was an unusual action on his part, one of his disciples asked him why this was done? — whereupon our Āchārya told him, that Shri Krishna Himself resided in the heart of Sri

Chaitanya and that because of it, food given to him, was an offering made to our Lord".

Shri Mahāprabhuji wrote several treatises such as his monumental commentary on Sri Bhāgwatam, the commentary for Brahma-sūtrās (both unfinished) and the 16 holy works. Another important treatise was "Tattwārtha Dīpa Nibandha", an essay on the light of spiritual truth and wisdom. He also wrote another book called "Sūkshma Tīka" for Shri Bhagavatam. He has also written Patrāvalambana, Shruti-Gīta and others. Legends apart, our Mahāprabhuji wrote around 30 treatises, both big and small. In his works, there is a direct thought process, devoid of embellishments and rhetoric. All his works are in Sānskrit.

We had already hinted at the call of our Lord for Shri Mahāprabhuji's return to our Lord's Divine abode from this earthly life. The first call from our Lord, came to him, when he was in Gangāsāgar. The second call came to him at Vraja. He had not finished his commentary on Sri Bhāgavata Purana at that time. The third call came at Adel only, and at this time, he immediately told his mother and wife that his time for departing from this world, has come. He decided to renounce this world. He dissuaded his disciples from renouncing this world, especially Dāmodardās, who was his life-long companion.

Shri Mahāprabhuji, then wrote his last preaching viz Sikshā Sloka

Shri Vallabhāchārya was ordained as a Sannyāsi by Mādhavendra Puri and was given the name of "Purnananda". Shri Vallabhāchārya lived in his own house, for one week and left his house, permanently. He came and lived on one of the banks of the Ganga river for one

week, before going to Benaras. He took 18 days to reach Benaras. He saw all his disciples on the way. At the Hanūmān Ghat, at Benaras, he lived for another 7 days, on the banks of the Ganga river, preparing himself to enter into the waters, for the purpose of giving up his body.

His sons Gopīnātha and Vithalnātha, together with a number of disciples came and requested him, to tell them as to what they should do, in his absence. In reply to this, our Shri Mahāprabhuji, who had taken the vow of silence, when he took Sannyāsa, wrote three and half couplets, on a stone lying nearby.

He wrote, "If you become divorced from our Lord in any way, your body, mind and all things pertaining to yourself that belong to Time (Kāla) will devour you, this is my belief.

Our Lord who is Shri Krishna, is not of this world, nor does He have respect for anything pertaining to this world. Therefore we must love Shri Krishna alone. Our Lord is all-in-all here and in the other world. Hence, Shri Krishna, the Lord of the Gopis, is alone worthy of our service, with all our body and mind, soul and spirit. He alone will give you everything, useful in this world and in the next."

Our Shri Mahāprabhuji then entered into the waters of the Ganga river and disappeared from this world, forever. It is said that a light flame rose from this river and was seen by the people, who had assembled there. This flame ascended to heaven and was seen last entering the firmament. This event took place on the third day of the bright half of the month of Āshāda in the Samvat year 1587 (1532 AD).

The above quoted last message of our Shri Mahāprabhuji is his will and testimony and inspires everyone to keep their faith and trust in our Lord Shri Krishna, as pure as possible. He made no other provision for his two sons who were just 17 and 15 years of age, respectively at that time. He told them only one thing, **"to have absolute faith in our Lord alone"**. "It is doubtful if he made any special arrangements for his family or for the conduct of his Sampradāya before taking his Sannyāsa. **This shows his extraordinary faith in our Lord Shri Krishna, which alone, he left, as his sole heritage to all his children, whether by blood or spirit**".

N.B. The Author is deeply indebted to Shri Goswami Shri Shyam Manoharji maharaj for his valuable and loving advice for this short article. Gratitude is due to the late Bhai Manilal C. Parek, whose biography on "Shri Vallabhacharya" (1943-1969 editions) has been extensively consulted for this write-up.

श्रीसुबोधिनी
SRI SUBODHINI

KARIKA 1 Meaning: Our Sri Mahatbhaji has

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्य चरणकमलेभ्यो नमः॥

श्रीभागवतं-दशमस्कन्धं-सप्तपञ्चदशोध्यायं॥

CHAPTER 57, CANTO 10,

SRI BHĀGAVATAM.

निरोधो मानरूपोऽत्र सप्तभिर्विनिरूपितः।

मेयरूपश्च तावद्भिः प्रमेयबलमुच्यते॥१॥

KĀRIKA 1 Meaning: Our Shri Mahaprabhuji has divided Shri Bhagavatam into 5 main divisions (Prakaranam). In this, the division of “Rājasa” part has been dealt with in the “earlier half” (Poorvardha) of Shri Bhāgavatam, as “Pramana” (proof—evidence) and “Prameya” (our Lord — goal) sub-divisions. The division dealing with “result” (Phalam) comes in this “latter half” (Uttarardha) of Sri Bhāgavatam. The “language” used in the “earlier” and the “latter” divisions are different, and due to this, the “continuity” of both is not seemingly seen. With a view to remove this doubt, it has been said that, the “language” used in this “latter” division also is also the same viz “the language of the mind united in Samadhi” (Samadhi Bhasha) and the “continuity” is ensured through this. With a view to make us understand, our Shri Mahaprabhuji, in the first Kārika has said that in

this “division of chapters”, the “Nirodha” attained through “evidence” (Pramana) is told in 7 chapters, and the “Nirodha” attained through “our Lord — the goal” (Prameya) is also explained in the same number of 7 chapters, as in the “earlier half” portion of Shri Bhagavatam. The division of chapters dealing with “Saadhan” (spiritual effort) is dealt with in the “latter portion”. Thus, no doubt can arise on this aspect. Hence no reference is made, in this, for these chapters dealing with the division of “Saadhan”. References have been made to the divisions of chapters dealing with “Pramana” and “Prameya”, in the “earlier” portions of Sri Bhagavatam, only with a view to remove any doubt.”

अपकारिषु भक्त्येषु तथा साधारणेषु च।

फलप्रकरणं ह्येतत्तेन तादृङ् निरूप्यते॥२॥

KĀRIKA 2 Meaning: “The persons who indulge in “wrong actions” here are of two kinds. Firstly the devotees like Akrura and others, and the second category is the “ordinary” folk. This division of chapters deals with the “result” (Phalam) of both of these types of persons, which is attained through the strength of “Swaroopa” (the Divine form) and not through the strength of “Sadhana” (effort). Hence the explanation is made on the strength of the “Swaroopa” here.

कामः फलं यथा पूर्वं क्रोधस्त्वत्र तथा फलम्।

राजसानां विशेषेण जयस्त्वत्र फलिष्यति॥३॥

KĀRIKA 3 Meaning: Like in the previous “result” (Phalam) chapters of the “Tamasa” division, the Divine Leelas of our Lord dealing with the conferring of His own “bliss” have been described, in the same way, here, in the “result” (Phalam) chapters of the “Rājasa” division, the

Divine Leelas of our Lord's "anger" (Krodha) have been described. These Leelas by themselves constitute the "result" (Phalam), or they enable one to attain the "results". In this division of chapters, the devotees who are "Rājasik" in nature, will specially, attain the "result" of victory."

हरिधर्मैश्च हरिणा बलभद्रेण यादवैः।

जयो निरूप्यते लोके निरोधात्मा हि राजसः॥४॥

KĀRIKA 4 Meaning: "Our Lord Sri Hari attained victory through His own virtues and qualities as Sri Hari; Shri Balabhadra, through the Yadavas ensured this victory in this world; these events are explained here. Here our Lord Shri Krishna, who is the Supreme Aatma (Paramaatma) is "Rājasik" in nature".

तत्राष्टमे तथाध्याये कृष्णोच्छाया जयस्त्रिधा।

सत्राजिच्छतधन्वा च अक्रूरश्च जितास्तथा॥५॥

KĀRIKA 5 Meaning: "In this division of chapters, the victory of our Lord's will and desire has happened in three ways, as the Lord became victorious over Satrājīt, Satadhanwa and Akrura."

पूर्वाध्यायान्ते भगवता मणिर्न गृहीत इत्युक्तम्। तस्य फलमत्र निरूप्यते।
देवतान्तरे कृता बुद्धिः जीवन्तं निरोधयितुं न प्रच्छतीति निरोधाधिकार्यपि
सत्राजित् स्वदेह परित्यज्य मणिद्वारा भक्ते स्थितः संसारे भगवत्पादरूपेषु
वारणस्यादिषु निरुद्ध इत्युच्यते। तत्र प्रथमं तस्य पूर्वदेहत्यागार्थं प्रस्तावनामाह
विज्ञातार्थोऽपीति द्वाभ्याम्।

It has been said, in the previous chapters, that our Lord did not take the "Syamantaka" gem. The "result" of this action of our Lord is being described here. If the mind is attached to any other deity other than in our Lord Shri Krishna, then, these persons will not be able to attain

“Nirodha” in our Lord. Hence Satrājī, who was “de-serving” to attain Nirodha in our Lord, having given up his “body” was made, through the gem, to stay in the pantheon of our Lord’s devotees i.e. he attained Nirodha at Varanaasi (Kashi), which is the symbol of our Lord’s lotus feet — it is said like this! Hence, in the first instance, for the purpose of the “giving up” of his “body” (by Satrajit), the following two verses are given, as introduction.

श्रीशुक उवाच—

विज्ञातार्थोऽपि गोविन्दो दग्धानाकर्ण्य पाण्डवान्।
कुन्तीं च कुल्यकरणे सह्रामो ययौ कुरून्॥१॥

भीष्मं नृपं सविदुरं गान्धारीं द्रोणमेव च।
तुल्यदुःखौ समागम्य हा कष्टमिति होचतुः॥२॥

VERSES 1 and 2 Meaning: “Shri Sukadeva said, “Our Lord Shri Krishna knew very well, that the Pandavas had got out in time from the “flaming” house of wax, through the underground cave. Even then, on hearing the “burning” of mother Kunti and the Pandavas, in the house of wax, with a view to fulfill the traditions of this world, accompanied by Shri Baladeva, our Lord went to the kingdom of Kurus.”(1)

“After meeting Bheeshma, Dhritarāshtra, Vidura, Gāndhari and Drona, expressing His sympathy, the Lord told them “Ha! What a great calamity has happened!”(2)

श्रीसुबोधिनी : विद्यमाने भगवति भगवद्दर्माणां प्रयोजकता न स्यादिति, लोकाश्च दुष्टाः, अन्यथा कल्पयिष्यन्तीति भगवान् द्वारकां परित्यज्य हस्तिनापुरं गतो बलभद्रश्चेतीर्यते। न हि पाण्डववैरिषु भगवान् भक्तानां विधिमुखेन हितं कुर्वाणः किं गच्छति। न हि मुख्येषु गतेषु तत्सम्बन्धिष्वदुःखितेषु गमनं क्लाचारो भवति। सर्वमज्ञात्वा गत इत्याशङ्क्याह विज्ञातार्थोऽपीति। विशेषेण

ज्ञातः लाक्षागृहात् यथा पाण्डवा निर्गताः. यथा वा एकचक्रे गताः तत्र ब्राह्मणवेष्टेण भिक्षावृत्त्या च यथा तिष्ठन्ति, यथा वा पञ्चपुत्रा काचिच्छबरी लाक्षागृहे दग्धा, तद्भ्रमात् लोकाः पाण्डवाः कुन्ती च दग्धेति वदन्ति, इदं प्रमेयमर्थः। विज्ञातः अर्थो येनेति। अन्यथा कौरवेषु सन्देहः स्यात् यदि भगवान् न गच्छेत्, भगवतैवान्यत्र स्थापिता इति। अतोऽज्ञाननाट्यं कर्तव्यम् अन्यथा पाण्डवनाशार्थं पुनर्यत्नं कुर्युः। यतो भगवान् गोविन्दः, सतामिन्द्रो रक्षकः। अतः पाण्डवरक्षार्थं दग्धानाकर्ण्य। अदग्धानिति मुख्योर्थः। यतः पाण्डवाः पितुः पुत्राः। मातृपुत्रा एव दग्धा भवन्ति। कुन्तीं च दग्धां श्रुत्वा। कुल्यकरणे कुलधर्मसंरक्षार्थम्। बन्धुषु मृतेषु अवशिष्टानां तत्सम्बन्धिनां दर्शनार्थं दूरस्था गच्छन्तीति। अनेन तेषामपि निरोधार्थं भगवान् गत इति सूच्यते। कुरून् हस्तिनापुरम्। केवले भगवति कस्यचित्सन्देहोऽपि भवेत्। बलभद्रसहिते न भवतीति सहाराम इत्युक्तम् ॥१॥

गतयोः सम्प्रश्नमाह भीष्ममिति। नृपो धृतराष्ट्रः। त्रयः सात्त्विकराजसतामसाः स्त्रीबाह्याश्च जन्मोत्कर्षापकर्षौ। प्रत्येकमुपागम्य हा कष्टमित्यूचतुः। एतादृशं वचनमाश्चर्यमिति हेत्युक्तम् ॥२॥

यदर्थमेतदुक्तं तदाह लब्ध्वैतदन्तरमिति चतुर्भिः।

SRI SUBODHINI: Where our Lord is present, by Himself, then the virtues or qualities, by themselves (they have the power to act by “themselves” as per the will of our Lord) do not act or are not effective. This world generally is cruel and bad. It has the tendency to always imagine the “untruthful” things, even when they do not undertake to do the tasks! Hence our Lord took Shri Balarama, with Himself and went to Hastinapura from Dwaraka. It is said, that when the Lord is the benefactor of His devotees, our Lord will certainly not do any “benefit” to the enemies of the Pandavas. Even then, why did He go to Hastinapura? On hearing about the demise of His important relatives viz. the Pandavas, it is not proper to go and console those, who are not at all affected

or sorrowful, due to the demise of their relatives. (Note: The Kauravas engineered the “torching” of the house of wax, with a view to kill the Pandavas). “That the Lord did not have this “knowledge” and He went to the Kauravas, due to this “ignorance”.” – if someone were to say like this, then this “saying” is unfounded and this “doubting” is also wrong! BECAUSE OUR LORD HAS EVERY TYPE OF KNOWLEDGE IN HIM AT ALL TIMES, AS HE IS OMNISCIENT – THE ALL KNOWING LORD OF THE UNIVERSE! Even then, the Lord went to meet the enemies of the Pandavas. The Pandavas had escaped from the house of wax. They, went to the village of “Ekachakra”, and put on “Brahmins” attire and lived there begging for their food. In the house of wax, a forest woman with 5 sons had, indeed, died. Through the illusion created by the burning of these persons, people began to tell, that mother Kunti and the 5 Pandava brothers had died in this fire! Our Lord, due to His love for the Pandavas, knew all this. In this manner, through the strength of His love and as the “goal of everyone” (Prameya), our Lord had understood this fully. But if the Lord had not enacted this “drama of ignorance” by actually going over to Hastinapura, and put efforts to give solace and comfort to the enemies of the Pandavas, then the Kauravas will immediately conclude, that our Lord would have made the Pandavas escape from the house of wax, and had also reestablished them in another safe place! Due to this, they will again put efforts to destroy the Pandavas. Determining in this way only, our Lord went to meet the Kauravas. WHY? OUR LORD IS THE PROTECTOR OF HIS TRUTHFUL DEVOTEES. HE IS “GOVINDA”. Our Lord thought, that by His effort, He will ensure the total protection of the Pandavas, and they

will be able to live at peace in their new place. Due to this, our Lord went there, on hearing the news of the death by "burning" of the Pandavas. Of course, the most important aspect is that, the Pandavas did not get burnt at all. Because the Pandavas are the "sons" of fathers (who were all celestial deities), and if they were the children of their "mothers" only, they would have been burnt fully. On hearing the death of Kunti, our Lord went there, in keeping with the traditions and to protect it! It is the custom, that people who stay far away, do visit their relatives, when a "death" has taken place from among the relatives! This is the family tradition and "worldly" practice. Although this was a "worldly" gesture on the part of our Lord, our Lord went there for a different reason. He desired that everyone in Hastinapura should get Nirodha in our Lord. This is what is being indicated! The word "Kuroon" denotes the "Kauravas in Hastinapura". If the Lord were to go alone, some persons may get few doubts. Hence to ward off all these "doubts", our Lord took along with Him, Shri Baladeva also.

What "they" did at Hastinapura is being told. Bheeshma, Dhritarāshtra and Vidura were respectively Satwik, Rajasik and Tamasik persons. The queen Gāndhari, by birth was blind and Drona, being a Brahmin was considered as noble and enlightened. Our Lord and Shri Baladeva went to each of them and told them, "This calamity is indeed very bad, and is full of sorrow for all of us". Our Lord telling like this is indeed very surprising! That is why, in this verse, the syllable "Ha" (Oh!) has been used to denote this.

For what "reason" this was told by our Lord, is being explained through the next 4 verses.

लब्ध्वैतदन्तरं राजन् शतधन्वानमूचतुः।

अक्रूरकृतवर्माणौ मणिः कस्मान्न गृह्यते॥३॥

VERSE 3 Meaning: “Oh king! taking this opportunity, (of our Lord being away) Akrura and Kritavarma asked Satadhanwa, as to why the latter is not putting efforts to take away the gem!” (from Satrājīt).

श्रीसुबोधिनी : अक्रूरः द्वारकाया अवेक्षकः, दिवसे न्यायकर्ता धर्माधिकारी। कृतवर्मा तु रात्रावेवक्षकः, कोटिवारक इति प्रसिद्धः। शतधन्वा तु साहसी असाध्यसाधकः तयोराज्ञाकर्ता। स चौर्येण सर्वं कर्तुं समर्थः। त्रयोऽपि यादवाः भगवति विद्यमाने, बलभद्रे वा, अन्यायं कर्तुमसमर्थाः, भगवति ग्रामान्तरं गते, एतदन्तरं छिद्रं लब्ध्वा। राजन्निति तथा परिज्ञानात्सम्बोधनम्। शतधन्वानं वक्ष्यमाणमूचतुः। तयोर्वाक्यमाह मणिः कस्मान्न गृह्यत इति सपादश्लोकेन ॥३॥

न केवलं मणिमात्रं ग्राह्यम्, मारणीयोऽपीत्याह योऽस्मभ्यमिति।

SRI SUBODHINI: Akrura was the “judge” in Dwaraka, dispensing “justice” during the day. Kritavarma was the “in-charge” of the law and order (police) force i.e. he looked after the security during the night. Satadhanwa, carried out all the other tasks, which no one else could complete, and he obeyed the orders of both Akrura and Kritavarma. He was an adept in the art of “robbing” and other actions. These three Yadavas could not do anything wrong when our Lord and Shri Balarama are present in Dwaraka. Our Lord has gone away to another place. Taking this opportunity, they began to tell Satadhanwa, as to why the latter is not putting efforts to “rob” the gem from Satrājīt? “Oh king! — this addressal of the king has been made by Shri Sukadeva, to indicate that “you have this knowledge” (as to how people act).

“You should not only take the gem, but Satrājīit should be also killed, as he “deserves” death. Please do this also.” Through the next verse, they tell this to Satadhanwa!

योऽस्मभ्यं सम्प्रतिश्रुत्य कन्यारत्नं विगर्ह्य नः।

कृष्णायादान्न सत्राजित्कस्माद्भ्रातरमन्वियात्॥४॥

VERSE 4 Meaning: “This Satrājīit had promised to give the jewel of his daughter in marriage to us and he, in turn, has offered his daughter to Lord Krishna, by way of insulting us! Why cant he follow his brother?” (i.e. die like his brother Prasena).

श्रीसुबोधिनी : भगवदपराधकरणात् मणिग्रहणं भगवतश्च मणिरिति न हेतुर्वक्तव्यः भगवच्छ्वशुरोऽयमिति मारणे हेतुर्वक्तव्य एव। अवश्यं तेन कन्यारत्नं देयत्वेन प्रतिज्ञातम्, तदभावे रत्नरत्नं वा तस्माद् ग्राह्यम्। अस्मान् निन्दित्वा एते न वराः समीचीना इति भगवते दत्तवान्। तत्रनिन्दायामवश्यं मारणीयः क्षत्रियधर्मपरैः। भगवते च दत्तवानिति गुप्ततया मारणीयः। यथा भगवता याचितं मणिं भगवते अदत्वा भ्रात्रे दत्तवान्। ततः समणिः भ्राता, हिनस्तीति सिंहेन विपाटितः। एवं कन्यादानप्रसङ्गेन स्वकीयोऽपि मणिः भगवता तस्मै दत्त इति समणिः सत्राजित् कस्माद्धेतोभ्रातरं नान्वियात्। अपित्वनुगमनमेवोचितम्। सत्यभामा मणिश्च तुल्यौ याचने। अस्माभिः सत्यभामा याचिता, भगवता मणिर्याचितः। उभयोरपि याचितं न दत्तवान्, निन्दां चोभयोः कृतवान्। ततो निन्दानन्तरं मणिर्यत्रैव तिष्ठति स एव प्रसेनपदवीं गच्छतीति तस्य भ्रातृसहगमनं युक्तमित्यर्थः। ताभ्यां लौकिकभाषया निरूपितोऽप्यर्थः सरस्वत्या परमार्थ एव निरुक्तः। येन प्रसेनो हतः, सोऽप्यन्येन हत इति जानन्तावपि मूर्खं शतधन्वानं स्वस्याप्यसम्मतमूचतुः। अन्यथा स्वयमेव तथा कुर्याताम् ॥४॥

ननु शतधन्वापि विचक्षणः कथमेवं कृतवानित्याशङ्क्याह एवं भिन्नमतिरिति।

SRI SUBODHINI: In “robbing” this gem, they avoided to tell, that the reason for the same is that this gem belonged to our Lord. Because, if they tell like this, they will be committing a “crime” against our Lord! This Satrājīit is the father-in-law of our Lord. Hence without telling the above reason, they thought, that they should give some other reason for committing this crime. They told “This Satrājīit had given us a word that his daughter will be given in marriage to us, and he did not fulfill this promise! Hence, in retaliation, we should rob the “jewel of all jewels” viz. the Symanthaka stone, from Satrājīit. Satrājīit has given his daughter to Lord Krishna, by condemning us as “uncouth”, and not beautiful and fit enough for his daughter! He has, in this way, abused us. We are warriors and have to protect the values of our warrior class. Due to this, we have to definitely destroy Satrājīit. As he has given his daughter to our Lord himself, we should kill him secretly. Like our Lord had asked Satrājīit to give the gem to Him, and Satrājīit had refused to part with the gem. Later he gave this gem to Prasena, who in turn was killed by the lion. In this way, at the time of our Lord’s marriage, He gave the “gem” back to Satrājīit. Hence why don’t we kill him, along with the gem in the same way as his brother was killed earlier by the lion? We have to send Satrājīit behind his brother only! We had asked for the hand of Sathyabhāma. As Sathyabhāma is lost for us, we should now ask for the gem, as both of them are same to us now! We had asked for Sathyabhāma, and the Lord had asked for the gem! Neither the Lord, nor we were given, what we had asked for! He condemned both of us. Hence this gem is still with Satrājīit, and we should send him to the place where Prasena is! It is appropriate, that Satrājīit follows his brother, and goes to

him only.” What these people told all these in their “worldly” language, Goddess Saraswati made them come true! The one who had killed Prasena was killed in turn by another! This was known to these three people. Hence they were also reluctant to do this “crime”. That is why these two, Akrura and Kritavarma, asked the foolish Satadhanwa to commit this crime!

Why did the clever Satadhanwa commit this crime? This is answered through the following verse.

एवं भिन्नमतिस्ताभ्यांसत्राजितमसत्तमः।

शयानमवधील्लोभात्स पापः क्षीणजीवितः ॥५॥

VERSE 5 Meaning: “In this way, the lowest category Satadhanwa, prompted by these two, and due to his own greed, killed Satrājit when he was asleep! The life of this sinner Satadhanwa was that much only i.e. his life span was almost finished.”

श्रीसुबोधिनी : ताभ्यां भिन्ना नाशिता मतिर्यस्य। मणिरेव ग्राह्य इति तत्प्ररोचनया बुद्धिरुत्पन्ना। ततोऽग्रे भाव्यर्थे बुद्धिस्तावता नष्टेति विचारसमर्थं न जाता। उभौ तौ बहुधा च भ्रामयतः। भ्रामणमग्रिमार्थमेव। तौ हि जानीतः। मणिसम्बन्धेन मरणं भविष्यतीति। अतो न मण्यर्थिनौ। अयं तु मण्यर्थी। अतः असत्तमः। तावुभावसदसत्तरौ। अयमसत्तम इति। अन्यथा युद्धं कृत्वापि मारयेत्। किन्तु शयानमेवावधीत् तत्रापि लोभात् न तु तेन सह वैरम्। ननु कथमेवं बुद्धिरुत्पन्ना, द्वारकावासिनो भगवदीयविषये स्थितस्य, तत्राह स पाप इति। स शतधन्वा पापः देवानां मध्ये अधमोऽप्येकः, यथा कलिः। ततश्चयमधर्मरूप इति तथा कृतवान्। किञ्च। क्षीणजीवित इति। तस्य जीवितमल्पमेव। एतदर्थमेव तस्यावतार इति ॥५॥

यदि हननमात्रमेव कुर्यात्, तदाप्यन्यप्रेरितः, तथा कृतवानिति तथा नास्य दोषो भवेत्, किन्त्वधिकमपि कृतवानित्याह स्त्रीणामिति।

SRI SUBODHINI: These two had destroyed the

this “contradiction” is removed through the statement, that

intellect of Satadhanwa. Why did his intellect get so much polluted? The reason was, that he desired, that he should get the gem. This "Lobha" (avarice) made his intellect "bad". What will be the consequences of this criminal act? Satadhanwa never thought about this. These two, Akrura and Kritavarma made Satadhanwa agree to do this work, and made him get into this "delusion" (Bhrama). This was done to achieve their goal, as both of them only knew, that Satrājīit will die only for the sake of this gem. Hence, they did not express any desire to get the gem. But Satadhanwa really desired to get the gem, as he belonged to the lowest category of persons. Between the other two, one was "low" and the other was "more lower". But Satadhanwa was the "lowest". Because of this, he killed the sleeping Satrājīit! If he was not the lowest of everyone, he would have called out Satrājīit and killed him in a battle and could have taken the gem. From this cowardly act, we can deduce, that he really was the "lowest" of all persons. Satrājīit had no enmity with Satadhanwa. He did this crime, inspired by his "avarice" only. How did a person living in Dwaraka get this polluted and wrong intellect, especially in respect of someone, who belonged to our Lord and connected with him? Answering this, it is said that he was a "sinner", and his "life span" was almost over! In fact he was about to die quickly. That is why, inspired by others, he got a "bad intellect", and as he had "manifested" (was born) to do this crime only!

If he had killed only Satrājīit, we could say, that he had done this due to the inspiration, and as prompted by others, and he would not be fully condemned, or the entire "blame" would not be put on him. But Satadhanwa did "greater" crimes, and this is being described through the next verse.

स्त्रीणां विक्रोशमानानां क्रन्दन्तीनामनाथवत्।

हत्वा पशून् सौनिकवन्मणिमादाय जग्मिवान्॥६॥

VERSE 6 Meaning: "Satadhanwa killed helpless women, who were weeping at the house of Satrajit, like a butcher kills the helpless animals! Later he fled away taking the gem with him!"

श्रीसुबोधिनी : विशेषेण क्रोशमानानां सतीनाम्। ता अपि नाथरहिता एव हत्वा ताडयित्वा वा मणिमादाय जग्मिवान् पलायितः। दयादाक्षिण्याद्यभावार्थं दृष्टान्तः सौनिकवदिति। निरन्तर सूनाकर्ता सौनिकः, पशून् हत्वा तन्मांसविक्रेता। यथा काष्ठच्छेदकस्य न वृक्षेषु दया, तथा तस्यापि। अर्चितस्यापि मणेः अनिष्टहेतुत्वं प्रतिपादितम्। अत्र प्रकरणे प्रमेयबलमिति न पूर्वाध्याय-वाक्यैर्विरोधः॥६॥

SRI SUBODHINI: The wives of Satrajit began to weep bitterly. They were without their husband. He killed them also, and fled away with the gem. He did this heinous crime, as he had no compassion or feelings for the other! Here, the example of the "butcher" has been given. Like the butcher does not have any compassion or feelings in his mind; and due to this, he does not hesitate from killing the animals. In the same way, this criminal also, killed the helpless women and fled away with the gem. Another example is being given. Like those, who break the branches of wood do not feel compassion for the trees, due to their selfish interests! In the same way, this criminal also did not get compassion to the helpless and unprotected women. In the first instance, this gem was put on the neck of Prasena without being worshipped, and this led to his destruction. Now this gem was being regularly worshiped. Even then, destruction took place. This is contrary to the truthful nature of this gem. Hence, this "contradiction" is removed through the statement, that

in the previous instance, there was the strength of "proof". Now, there is the strength of our Lord "as Prameya" in operation. Hence, there is no contradiction with reference to the words used in the previous chapter.

सत्यभामा च पितरं हतं वीक्ष्य शुचादिता।

व्यलपत्तात तातेति हाहतास्मीति मुह्यती॥७॥

VERSE 7 Meaning: "On seeing her father being dead, Sathyabhāma began to suffer due to sorrow. she told, "Oh! Father! Oh! Father! Weeping bitterly, and speaking these words, she became unconscious (as good as "dead")."

श्रीसुबोधिनी : तस्मिन् गते भगवद्गृहेऽपि स्थिता सत्यभामा उपश्रुतिमिव श्रुत्वा, पितृगृहे समागता, पितरं हतं वीक्ष्य शोकेन पीडिता, तात तातेति व्यलपत्। यथा स्त्रीभिराक्रोशः कृतः, एवं सत्यभामयापि कृत इति समुच्चयार्थश्चकारः। भर्तृवधे तासां यावद्दुःखम्, पितृवधेऽपि तावत्कृतमित्यर्थः। तासामुभयं स्वनाशो भर्तृनाशश्चेति तुल्यत्वाभावात् कथं समुच्चय इत्याशङ्क्य अत्रापि द्वयमाह तात तातेति। हा हातास्मीति च। ननु कथमेवं स्वयमहता तथोक्तवती, तत्राह मुह्यतीति। मोहं प्राप्त मृतकल्पा सत्यमेव तथोक्तवतीत्यर्थः।

॥७॥

भगवद्विरोधात् तस्य शीघ्रं पारलौकिकी क्रियापि न जातेति वक्तुं सत्यभामाया उद्योगमाह तैलद्रोण्यामिति।

SRI SUBODHINI: When Satadhanwa, after killing Satrājī, fled away after taking the gem, Sathyabhāma heard this news, and came away from the home of our Lord to her father's place. She saw her father's dead body and became very unhappy, due to intense sorrow. "Oh! Father! Oh! Father!" — she began to weep and shout bitterly like the other women, who had lost their husband. Sathyabhāma expressed the same sorrow and wept like them. The wives of Satrājī had lost their husband and

Satrājīṭ had lost his life. But for Sathyabhāma, she did not lose either of them, only her father had died. Hence the comparison between them is not right, as by the death of a husband, the “really loving and devoted” wife’s death also takes place simultaneously! Here Satadhanwa had taken away the gem after killing many and beating others. Hence there is no comparison between the “two” sorrows! Sathyabhāma says, “I have died”. Some may doubt, that she has not died, yet she says that, “I have died”. Answering this, it is said, that she looked as though she was “dead” (she became unconscious). Hence the reference here is truthful indeed.

As Satrājīṭ had previous enmity with our Lord, even the “ceremonies for the dead” could not be done quickly. Sathyabhāma made efforts towards this, and the same is explained in the next verse.

तैलद्रोण्यां मृतं प्रास्य जगाम गजसाह्वयम्।
कृष्णाय विदितार्थाय तमाचख्यौ पितुर्वधम्॥८॥

VERSE 8 Meaning: “Sathyabhāma went to Hastinapura, after placing the dead body of Satrājīṭ in an iron or copper vessel, filled with oil. Though our Lord had come to know of this, even then Sathyabhāma informed our Lord about the death of her father.”

श्रीसुबोधिनी : इयं देवदत्तपुत्रिकाप्रायेति पुरुषप्रकृतिर्भवति। यतोऽभ्रातृमती। अतो धर्मतः अविवाह्यापि स्त्रीरत्नत्वाद्गृहीता। अतः पुरुषवदेव तस्याश्चरित्रम्। द्रोणी कुसूलवत् कुतूवत् कटाहवद्वा आयसी ताम्रनिर्मिता वा। मरणपर्यन्तं विलापः। ततो मृतस्य तैलद्रोण्यां प्रक्षेपः। स्वयमपि गजसाह्वयं जगाम। तत्र गतो भगवान् मृतानामनुसन्धानं करोतीति। गजसाह्वयमिति प्रसिद्धस्थानत्वात् तत्र गमनं न सन्देहमावहति। तत्र भगवद्विज्ञापनार्थमेव गतेति तदाह कृष्णायेति। भ्रान्तेयमिति ज्ञापनार्थं विदितार्थायेति। तं तादृशप्रकारापन्नम्। पितुर्वधमिति। आवश्यकत्वान्न दोषायेत्यर्थः॥८॥

यथा ज्ञात्वा न किञ्चित्कृतवान्, एवं श्रुत्वापि न करिष्यतीत्याशङ्क्य,
लौकिकं प्रतीकारं च कृतवानित्याह तदाकर्ण्येति द्वाभ्याम्।

SRI SUBODHINI: Sathyabhāma was like a son to her father. She has the nature of a “male”. She had no brother either. Hence, as per the scriptures, she was not entitled to get married. Even then, being a “jewel among women”, our Lord had accepted her as His wife! Hence, her life is like that of “male”. Sathyabhāma now acted with great efficiency. She placed the dead body of her father in an iron/copper vessel filled with oil, and went to Hastinapura by herself. Our Lord at Hastinapura was mourning the death of the Pandavas. Sathyabhāma had come here to give the news of her father’s death to our Lord. But our Lord had this news even before. Even then, Sathyabhāma gave this news to the Lord as it was required to be told. There is no blame in this i.e. for telling something to the Lord, which He already knew! (through His faculty of omniscience).

“Even after knowing, He did not act. Even after hearing He may not do anything” — through the next two verses, these doubts are removed by telling, that the Lord reacted in the “worldly” way!

तदाकर्ण्येश्वरौ राजन्ननुसृत्य नृलोकताम्।

अहो नः परमं कष्टमित्यस्त्राक्षौ विलेपतुः॥१॥

आगत्य भगवांस्तात सभार्यः साग्रजः पुरम्।

शतधन्वानमारेभे हन्तुं हर्तुं मणिं ततः॥१०॥

VERSES 9 and 10 Meaning: “Oh king! on hearing this news from Sathyabhāma, though both of them are the Lords of this Universe, following the “human” traditions of this world, both our Lord and Shri Balarama, having

got their eyes filled with tears began to tell, "Oh! We have got a great difficulty!" Saying like this, they began to weep bitterly. Later our Lord came back to Dwaraka, along with Shri Balarama and Sathyabhāma and began to put efforts to bring back the gem, after killing Satadhanwa."

श्रीसुबोधिनी : ईश्वरावपि लीलार्थं नृलोकमनुसृत्य श्वशुरमारणात् दुहितेव स्वयमपि विलापं कृतवन्तौ। यथा तस्याः कष्टं तथा कष्टमूचतुः। केवलं वाचनिकत्वव्युदासाय अस्माक्षौ। पूर्णा शक्तिः तथा करोतीति ज्ञापयितुं द्विवचनम्। उद्योगमाह आगत्येति। अन्यद्वारा कार्यकरणमौदासीन्यद्योतकमिति स्वयमेवागत्य कृतवान्। भगवानिति सामर्थ्यमुपायज्ञानं च। तातेति राज्ञः सम्बोधनं विश्वासाय। गुप्ततया समागतो भविष्यतीत्याशङ्क्याह सभार्यः साग्रज इति। पुरं द्वारकामेव। न तु मध्ये स्थित्वा उपायेन बन्धनं विचारितवान्। ततः शतधन्वानं हन्तुम्। हननस्य प्रयोजनं मणिं हर्तुमिति। स हि जीवन् न ददाति। अतो हत्वैव ग्राह्यः। अत्र द्वयं न प्रयोजनम्, हननं ग्रहणं च। किन्तु ग्रहणार्थमेव हननम्। अन्यप्रेरितो हतवानिति। भगवदिच्छापीति न वधमर्हति, नापि तद्वश्यो भगवान्, येन हन्तारं हन्यात्। उभौ च तुल्यौ। कृतस्य करणं नास्तीति शतधनोर्हननेऽपि न सत्राजिज्जीवनम्। अत एवाग्रे भगवद्वाक्यं घटते। 'वृथा हतः शतधनु'रिति। शतधनुःशब्दः सकारान्तः, उकारान्तोऽपि। सत्राजिद्वत्। द्विःस्वभावेनैव द्विःस्वभावो मारित इति ज्ञापयितुं द्विविधः प्रयोगः। सत्राजितोद्विस्वभावत्वं निन्दाकरणात् पश्चात्तापकरणाच्च निरूपितम्। अस्यापि हनने निर्भयत्वमग्रे पलायनेन सभयत्वं च निरूपयिष्यति। ततः शतधनुषः अयमारम्भः ध्रियतां बध्यतामिति स्पष्टमाज्ञापनरूपः ॥९-१०॥

ततो राजकीयाः तन्निग्रहार्थं प्रवृत्तः, एव सति शतधनुषः कृत्यमाह सोऽपीति।

SRI SUBODHINI: Although both of them are the Lords of this Universe (Ishwara), even then, for the sake of their Divine Leelas, they followed the traditions of this world. As Satadhanwa had killed our Lord's father-in-law, like Sathyabhāma, both of them began to weep bitterly

and told that "Like you are experiencing deep sorrow, due to the death of your father, we are also experiencing the same sorrow due to this death." The world and Sathyabhāma should not think that our Lord was only expressing "condolences" through His words, and they do not really have sorrow in their hearts! With a view to remove this "delusion" (Bhrama), our Lord and Shri Balarama had tears in their eyes, and they began to express their sorrow. The dual gender used here viz. "both the eyes filled with tears" denotes, that our Lord's entire power i.e. both His power of knowledge (Jnanasakthi) and His power of action (Kriyasakthi) began to express this sorrow! The purport is, that our Lord Shri Balarama symbolizes the Lord's power of action and our Lord Himself symbolizes the power of knowledge, and both of them became sorrowful like Sathyabhama.

Now the steps (efforts) taken by the Lord are being described. If they had asked someone else to put this effort, then this effort will look like those of disinterested persons. Hence our Lord began to put efforts by himself! The word "Bhagavān" has been used here with the purport, that our Lord has both the capacity and the plan, through which His capacity has to be used. This is being shown through this word. "Oh son!" Shri Sukadeva has addressed the king in this way, with a view to give him faith in our Lord. Did our Lord go to Dwaraka, to make this effort, hiding Himself? Not at all. The Lord went to Dwaraka, in an open way, along with Shri Balarama and His wife Sathyabhāma! On reaching Dwaraka only, the Lord began to think of His plan of action and not on the way. There were not two goals viz. the killing of Satadhanwa and the repossession of the gem. The goal was only one, to retrieve the gem! But Satadhamwa will

not give the gem, until he is conquered or killed. Hence Satadhanwa might have to be killed. Satadhanwa had killed Satrājī as prompted by others only. Perhaps our Lord also did not want to kill Satadhanwa. Moreover, by killing Satadhanwa, Satrājī is not going to come alive. Due to this reason only, our Lord's words to be spoken in the future becomes relevant. The Lord would say, "I have killed Satadhanwa, and it is a wasted effort". Satrājī had two qualities in him viz. to abuse first and later repent! In the same way Satadhanwa had also two qualities in him, viz. at the time of killing Satrajit, he was without fear and by fleeing away, he showed his nature of being a coward!

When the royal personnel began to search for Satadhanwa, with a view to catch him, what Satadhanwa did is being explained, through the next verse.

सोऽपि कृष्णोद्यमं ज्ञात्वा भीतः प्राणपरीप्सया।

साहाय्ये कृतवर्मणमयाचत स चाब्रवीत्॥११॥

VERSE 11 Meaning: "Having come to know the efforts of our Lord to catch him, being afraid, and with a view to save his life, Satadhanwa came to Kritavarma and asked for his help. Then Kritavarma spoke to him thus."

श्रीसुबोधिनी : योऽयं राजद्वारा निग्रहः श्रूयते, स भगवत्कृत एवेति निश्चितवान्। अतः कृष्णोद्यमं ज्ञात्वा पूर्वं साधारणत्वेन ब्रह्मत्वेन वा सम्बन्धेन वा ज्ञात्वा निर्भयः। इदानीं पक्षपातिनं ज्ञात्वा भीतो जातः। चौरस्य चौर्यादेव स्वत्वमुत्पद्यते। तस्मिन् हते शत्रुजयन्यायेन यो हन्यात्, तस्य भवति। अन्यथा तस्मिन् विद्यमाने परस्वापहार एव भवति। अतो भगवान् हत्वैव ग्रहीष्यतीति निश्चित्य, प्राणपरीप्सया सर्वतः प्राणा रक्षणीया इति, अहत्वा दुष्टान् न ग्रहीष्यतीति, चौरवच्च मरणं न प्रशस्तमिति, स्वयमसाहायः कृतवर्मणं

यादवं सहायत्वेन प्रार्थितवानित्याह साहाय्ये कृतवर्माणमयाचतेति। अस्य याचनवाक्यानि स्पष्टानीति नोदाहृतानि। स चाब्रवीदिति चकारेण सूचितानि॥११॥

स कृतवर्मा महान् यादवः, भारते युद्धे कौरवपक्षपाती, बहुकार्यं तस्यास्तीति, स्वाभिलषितं सिद्धमेवेति, मणिं चायं न प्रयच्छतीति, उदासीनः सन् भगवत्पक्षपातेन वाक्यान्त्याह नाहमीश्वरयोरिति।

SRI SUBODHINI: Satadhanwa had heard, that 'he was being searched for by the king's men, and he concluded, that this has been initiated by our Lord only. Understanding our Lord's efforts, and also realizing that our Lord is now on the side of Satrājī, he became afraid. In the first instance, he was not afraid at all. The reason for this "courage" was that he never assumed, that our Lord Krishna will take the side of Satrājī. He thought that our Lord was only an ordinary relative. Hence he did not have any fear. This courage made him kill Satrājī, and he took away the gem after beating the helpless ladies. After robbing an object only, a thief begins to get attached to the object. The rule being, that if an enemy is killed, then the property of the enemy, who is killed, comes under the control of the killer! If the enemy is not killed and the enemy, instead, becomes victorious and in his presence, the one who had attacked first takes away something belonging to this victorious enemy, then the one, who takes away an object is termed as a "robber" of another's wealth (and he is punished, as per law). Hence, Satadhanwa concluded, that the Lord will take away the gem only after killing him. Due to this fear, he was eager now to save his life. He now regarded himself as alone, and as he required help and protection, he came to the Yadava Kritavarma, and began to pray to him, "Please help me, I do not want to die like a robber." The

purport of this is that "I am eager to fight with Lord Shri Krishna. Please help me in this task." In this way, in a prayerful way, he begged Kritavarma for help. The word "Cha" (and) denotes what Kritavarma told him, as reply.

This Kritavarma was a great Yadava. In the Mahabharata war, he will take the side of the Kauravas. He had a lot of work to do. His desire of doing away with Satrajit was fulfilled. Anyway, Satadhanwa is not giving the gem also. Due to all this, he did not show much interest in Satadhanwa, and taking the side of the Lord, he replied to him, as per the following verse.

नाहमीश्वरयोः कुर्यां हेलनं रामकृष्णयोः।

को नु क्षेमाय कल्प्येत तयोर्वृजिनमाचरन्॥१२॥

VERSE 12 Meaning: "Shri Balarama and Shri Krishna are both the Lords of the Universe. I cannot give them up or disregard them. After hurting them (or doing something wrong to them) how can anyone even think of one's welfare?"

श्रीसुबोधिनी : फलं तु न तव नापि मम, किन्तु हेलनं कर्तुं शक्यम्, यथा त्वं करोषि, तदपि न कर्तव्यम्। यतः कृष्णरामौ न लौकिकौ, तत्रापीश्वरौ दृष्टादृष्टलौकिकालौकिकफलदानसमर्थौ। अहं चैकः स्वानुभवेन तुच्छश्च। रामकृष्णयोरिति नाम्नैव प्रसिद्धिरुक्ता। ननु भवानपि यादवः शूरो महारथश्च, तत्कथं बिभेषीत्याशङ्क्याह को नु क्षेमायेति। नु इति वितर्को। यावन्तो भगवदपराधकर्तारः, ते सर्व एव क्षेमात् प्रच्युता दृष्टाः। भविष्योतः परं को वा कल्प्येत, भूतवदेव भविष्यस्यापि निर्णयात्। नु इति निश्चये। तत्रापि तयोः पूर्णशक्तिमति भगवति आचरन्नेव भगवता अहतोऽपि चिन्तयैव म्लानो भवतीति साधनफलयोः समानकालत्वं निरूपयन् वर्तमानप्रयोगं कृतवान् ॥१२॥

तत्र निदर्शनमाह कंस इति।

SRI SUBODHINI: "We will not get the result of our

actions. In the way, you have thought of Lord Shri Krishna as petty and small and have ignored Him, the same policy can be continued (i.e. ignoring the Lord). But this should not be done also, because Shri Balarama and Shri Krishna are not mere worldly ordinary human beings, but they are "Ishwara" – the Lords of the Universe! These two are capable of conferring benefits which are seeable, unseeable, worldly and supernatural benefits. I have, from my own experience understood myself to be small and insignificant. Shri Balarama and Shri Krishna are famous through their very "names"! If you were to tell me, that I am also a Yadava, a courageous warrior and a Maharathi, even then, why am I afraid? I would reply to this, by telling you that you, should see clearly by thinking, that whosoever, up to now, has committed a wrongful act against Lord Shri Krishna, has invariably met with his "doom" i.e. they have fallen from their welfare! What will be the future? Who can foresee or say? But we should determine the future, as per the past. This is certain indeed. Even on this, these two are the Lords of the Universe, fully invested with total strength and power. That you have not yet been destroyed up to now, for the "wrong doing" you have done to Shri Krishna, is itself a matter of contemplation and thinking!" "Effort" and "result" with reference to our Lord, happens at the same time. Hence the present tense has been used.

Kritavarma is giving the example of "Kamsa" through the following verse.

कंस सहानुगोऽपीतो यद्वेषात्त्याजितः श्रिया।

जरासन्धः सप्तदश संयुगान्विरथो गतः॥१३॥

VERSE 13 Meaning: "Kamsa, along with his brother got destroyed by nurturing hatred to our Lord Shri

"Please help me, I do not want to die like a robber." The

Krishna! He was deprived of the wealth of his kingdom. Jarasandha got defeated 17 times, at the hands of our Lord Shri Krishna, in battles, and he had to flee away from the battle field, without even a chariot!"

श्रीसुबोधिनी : महान् स राजा, तादृशोऽपि तयोर्वृजिनमाचरन्, सहानुगो भ्रातृसहितोऽपि, अपीतः अप्ययं प्राप्तः। अपीति प्रलयार्थे। अप्युपसर्गपूर्वक इण् धातुः। कर्तरि क्तः। अपिरप्ययः तमित इति। श्रिया वा अपीतः अपगतः अपसारितः भगवतैव च, द्वेषाद्वा। एकमुदाहरणं नार्थं निश्चाययतीति व्याजरहितां क्रियाशक्तिं भगवतो निरूपयति जरासन्ध इति। सप्तदश युद्धानि कृत्वा आलक्ष्य, यद्वेषात्त्याजित इति वा अनुवर्तते। संयुगान् त्याजितः विरथो भूत्वा गतः स्वगृहम्। सप्तम्यर्थे वा द्वितीया॥१३॥

कृतवर्मा भवत्प्रतिकूलस्वभाव इति प्रथमं स याचितः। स चेदुत्तरं दत्तवान्, तदा तमुदासीनं मत्वा, सत्राजिद्वधः अक्रूरस्यैव सर्वथाभीष्ट इति उपकारकर्तारमात्मानं मत्वा, भगवद्भक्तमपि अक्रूरं युद्धे क्रियमाणे भङ्गे पश्चात्पृष्ठपूरकत्वेन याचनं कृतवानित्याह प्रत्याख्यात इति।

SRI SUBODHINI: Kamsa was a great king. He too, on nurturing hatred for our Lord Shri Krishna, after incurring His wrath through a series of "wrong doings", got destroyed along with his brother. Our Lord removed his wealth of the kingdom also, and all this happened due to this hatred to our Lord. Through one example only, no argument or position can be sustained definitely. Hence Kritavarma now described our Lord's power of action, which is without cheating, with reference to the plight of Jarasandha. Jarasandha, due to his hatred of the Lord, fought with Him 17 times, and he was defeated in the battle field, and had to flee away by giving up his chariot also!

Kritavarma always opposed our Lord. By understanding this, Satadhanwa had asked, firstly for Kritavarma's

help. When Kritavarma told him, that he will not be able to help him, then Satadhanwa, realizing the lack of interest on the part of Kritavarma, decided in his mind, that the killing of Satrājīit was at first desired by Akrura only. "I have killed Satrājīit, only due to the words of prompting by Akrura". Hence, he decided to go to Akrura, considering him as being indebted to him. Thinking like this, he told Akrura, a devotee of our Lord, that he would like to fight the battle in such a way that "through your strength I am able to win in this battle". This is being described in the next verse.

प्रत्याख्यातः स चाक्रूरं पार्णिग्राहमयाचत।

सोऽप्याह को विरुध्येत विदित्वेश्वरयोर्बलम्॥१४॥

VERSE 14 Meaning: "When Kritavarma and his associates refused to help Satadhanwa, then he went to Akrura and prayed for his help. Akrura also told him that, who will dare to nurture enmity with the Lords of the Universe, after knowing their strength?"

श्रीसुबोधिनी : चकारात्तत्पक्षपातिनोऽन्येपि तेन प्रत्याख्याताः। स पूर्वोक्तः कृतोपकारः। अक्रूरं भक्तं नाम्ना हितकारित्वमपि बोधितम्। पार्णिग्राहः पृष्ठपूरकः। पूर्ववदेव याचनवचनानि नोक्तानि। सोऽपि स्वकार्यस्य सिद्धत्वात् भगवदसम्मतिं ज्ञात्वा प्रत्याचष्ट इत्याह सोऽप्याहेति सार्धैस्त्रिभिः। अपिशब्दात् पूर्वः कृतवर्मा गृहीतः। तेन प्रत्याख्यानं सिद्धम्। तद्वदेवाहेति। अग्रे त्वयापि विरोधो न कर्तव्य इति युद्धान्निवर्तयितुं भगवन्माहात्म्यमाह को विरुध्येतेति। को वा विरोधमाचरेत्। अज्ञः करोतु नाम, ईश्वरयोर्बलं विदित्वा प्रत्यक्षशब्दाभ्यामवगत्य, पूर्णशक्तेर्भगवतः विरोधं कोऽपि न करोतीत्युपदेशः॥१४॥

आदौ श्रुत माहात्म्यमाह य इदमिति।

SRI SUBODHINI: When Kritavarma refused to give assistance to Satadhanwa, Satadhanwa had gone and

asked others also to help him. The word “Cha” (and) denotes this. All of them refused to help him. Satadhanwa now thought within himself, “I followed the words of Akrura to kill Satrājī, and I have benefited Akrura through this action. I also understand, through his fame and name, that Akrura is a great devotee of our Lord and is also compassionate. Hence he is bound to give me help”. Hence Satadhanwa did not pray for help. But Akrura had got his own desire accomplished (i.e. getting Satrājī killed). But knowing that our Lord’s views were different, Akrura gave his reply in 3½ verses, to Satadhanwa. Akrura had understood the desire of Kritavarma also in this regard. In the same way, Akrura also replied, “These two are the Lords of the Universe. It will be foolish indeed to oppose them, after understanding their strength.” The purport of telling like this is that, “Up to now, whatever opposition you have shown to our Lord, is a thing of the past. In the future, you should not bear any enmity to our Lord”. Having said this, Akrura wanted to persuade, Satadhanwa to desist from fighting the Lord. “Who is there in this Universe, who dares to fight with our Lord? Only a foolish person will do this. A wise understanding person will never do this! As the Lord is the Lord of the Universe and His strength has been well known in person and through the scriptures. Hence no one opposes our Lord, who is invested with total power and strength”. In this way Akrura gave him advice.

At first the “glory” of our Lord, which has been heard by Akrura is being told, through the next verse.

य इदं मायया विश्वं सृजत्यवति हन्ति च।

VERSE 15 Meaning: “Our Lord, created this Universe through His mere will, in the form of His “illusion” power; He rules and protects this Universe; then He destroys this Universe too! The humans are unable to understand these Divine Leelas, as they are infatuated by the unconquerable “Maya” (illusion power) of this creator of this Universe.”

श्रीसुबोधिनी : भगवतः सामर्थ्यं तस्यानन्यत्वं च प्रतिपाद्यते। माया सर्वभवनसामर्थ्यम् शक्तिर्वा काचित्, अप्रयोजिका, तामपि करणत्वेन स्वीकृत्य इदं सर्वमेव जगत् उत्पादयति पालयति नाशयति च। एवमन्योऽपि करिष्यतीत्याशङ्क्य कैमुतिकन्यायेन परिहरति चेष्टामिति। भगवांस्त्वेतल्लीलयैव करोति, अन्यैः कर्तव्यमिति दूरापास्तम्। भगवत्क्रियामात्रमपि न जानन्ति, किं करोति कथं करोतीति। क्रियाशक्तिर्वा निष्पन्नापि सर्वं निष्पादयन्त्यपि किमात्मिकैषेति न विदुः। तत्र हेतुः अजया प्रकृत्या मोहिता इति। यदि ते जानीयुः, तदा कथमात्मवञ्चनामङ्गीकुर्युः। ये अजयापि मोहिता भवन्ति, ते अजा एव, सर्वैरेव हन्यमानाः स्वरक्षायामेवाशक्ताः कथं सृष्टिं करिष्यन्तीति भावः॥१५॥

एवं श्रुतिसिद्धमुक्त्वा प्रत्यक्षसिद्धमाह यः सप्तहायन इति।

SRI SUBODHINI: Our Lord’s “omnipotency” and His “exclusiveness” are being described here. “Maya” (illusory power of our Lord) is the “Power” of our Lord, through which, our Lord is able to complete any task, which He wills or desires to accomplish! This power has no “motive” and it is neither a “result oriented” action. Our Lord uses this as an “instrument” and creates this entire universe, protects and rules it and then destroys it too! Can anyone else do this act of creation like our Lord? answering this our Shri Mahaprabhuji says, that **OUR LORD DOES THIS ACT OF CREATION, PROTECTION AND DESTRUCTION AS HIS DIVINE PLAY OR LEELA.** In this way, the “impossible” nature of

anyone else doing like this is proved and sustained. HENCE NO ONE ELSE CAN DO WHAT OUR LORD IS CAPABLE OF DOING! The reason for this is, that NO ONE IS ABLE TO UNDERSTAND THE WAYS OF THE WILL AND ACTIONS OF OUR LORD! LIKE WHY DOES HE DO CERTAIN ACTIONS AND HOW DOES HE ACCOMPLISH HIS TASKS? None is able to understand, even when the actions are being done or completed through the “power of action” (Kriyashakthi) of our Lord! Even after seeing all this, no one can understand the nature of His actions! The reason for this “nonunderstanding” (ignorance) is the “infatuation” caused by the “birthless Prakruti” (primordial “Prakruti” or nature of our Lord). If they are able to see through this, how will they allow themselves to be cheated by this power? The persons who are “infatuated” by this power are already “dead” i.e. they do not have the strength to protect themselves. How can they, then, hope to do this act of creation etc.? The purport is, that these “infatuated” beings cannot do this task of our Lord!

After describing the “glory” of our Lord, as per the scriptures (Vedas), Akrura is now explaining the “strength and power” of the Lord, which are being seen outside, in the universe, through one’s eyes.

यः सप्तहायनः शैलमुत्पाटयैकेन पाणिना।

दधार लीलया बाल उच्छिलीन्ध्रमिवार्भकः॥१६॥

VERSE 16 Meaning: “The Lord, as a boy, when He was 7 years of age, lifted the Govardhana mountain, and held it aloft on one hand, like a boy holds an umbrella.”

श्रीसुबोधिनी : जरासन्धादिजयस्त्वतिदेशेनैव प्राप्तः। अलौकिकस्तु वक्तव्यः। तत्र पर्वतोद्धरणं लोके अत्याश्चर्यमिति, वयः प्रकारादीनां

सुतरामत्याश्चर्यहेतुत्वमुच्यते। सप्तहायनः सप्तवार्षिकः, तत्रापि शैलं गोवर्धनमेकेन पाणिना उत्पाट्य दधारेति। मन्दरधारणादप्यधिकः प्रयत्न उक्तः। एकेनैव पाणिना दधार, तत्र तु पृष्ठेनेति विशेषान्तरम्। लीलया अङ्गुल्यादिषु वेणुनादानुगुणतया स्थापयन् दधारेति तृतीयो विशेषः। एतदपि धारणं न गोकुलसंरक्षार्थम् अन्यथा साधनपरतन्त्रः स्यात् इन्द्रभयाद्वा तथा कृतवानित्यपि शङ्केत, किन्तु लीलयेव कृतवानिति वक्तुं दृष्टान्तमाह उच्छिलीन्ध्रमिवेति। छत्राकमिव अर्भको बालकः॥१६॥

एवं माहात्म्यमुक्त्वा कृतं स्वापराधं दूरीकर्तुं भगवन्तं नमस्यति नमस्तस्मै भगवत इति।

SRI SUBODHINI: The victory over Jarasandha was got by our Lord even by creating His own city! But we have to see the “supernatural” feats done by our Lord and should speak about them! Among these, the Lord enacted His Divine Leela of the most wonderful nature of lifting the Govardhana mountain, in this world. The wonderful nature is reemphasized, after knowing the age of our Lord (7) and the nature of His body (boy). At this age of 7, the Lord held the Govardhana mountain in one hand. The Lord had held the “Manthara” mountain earlier, during the churning of the “milk ocean” for “nectar” (Amrut). Here, our Lord put more “special” efforts, as the Lord had held the “Manthara” mountain, on His “backside” only. But here, He held the “Govardhana” mountain on one hand! There is a vast difference between these two. The third special factor is, that the Lord held this huge Govardhana mountain, on His finger, in such a tender way, like He holds the “flute” in His hand, and as a Divine play! This “lifting” was not done for the protection of “Gokulam”, or through the fear of “Indra”, or there was no other way of dealing with the situation created by the anger of Indra!

None at all! All these doubts should be cast aside, as the Lord LIFTED THE GOVARDHANA MOUNTAIN ONLY AS A LEELA. An example is given here — like a “boy” holds the umbrella in his hand, the Lord had held this “Govardhana” mountain!

In this way, after describing the glory of our Lord, Akrura, through the next verse, asks for “pardon” and “forgiving” from the Lord, for all the “wrong doings” on his part.

नमस्तस्मै भगवते कृष्णयाद्भुतकर्मणे।

अनन्तायादिभूताय कूटस्थायाम्बु नमः॥१७॥

VERSE 17 Meaning: “I am prostrating to our Lord Shri Krishna, who does wonderful Divine Leelas, being the primordial cause for this vast Universe and everything on it, and who has a changeless Divine form of an everlasting nature.”

श्रीसुबोधिनी : अचिन्त्यैश्वर्यत्वात् अन्यथाज्ञात्वा कृतोपराधः, अतः क्षन्तव्य इति। कृष्णायेति। भक्तहितार्थमेवावतीर्णत्वमुक्तम्। किञ्च। भगवदिच्छा एतादृशीति हतः सत्राजित् तदधुना विपरीतमापतितम्, अनुग्रहं कुर्वन् निग्रहं करोति। एतद्वा विपरीतम्। तदाह अद्भुतकर्मणे इति। अशक्यः प्रतीकार इति वक्तुमाह आदिभूतायेति। न कस्याप्यपराधोऽपीति सूचितम्। कूटस्थायेति दोषाभावः। न केनाप्यपराधः कर्तुं शक्य इत्यपि सूचितम्। परमामुपपत्तिमाह सर्वदोषपरिहाराय आत्मने नम इति॥१७॥

SRI SUBODHINI: “Oh Lord! You have opulence of an unimaginable nature and quality. Without understanding this, I misunderstood You. In this way, I have committed a “wrong doing” (Aparaadha). Hence please forgive and pardon me for this. This is my prayer.”

Akrura has addressed our Lord's name as “KRISHNĀYA” to express his “Bhāva” or nature that,

“YOU HAVE, OH! LORD! MANIFESTED ONLY TO BLESS AND BENEFIT THE DEVOTEES! It was also the Lord’s will, that Satrājīṭ died, although it was not a good thing to happen! Even then, the Lord is gracious and blesses His devotees with His Nirodha. Akrura says, “Oh Lord! Your Divine Leelas (actions - Karma) are wonderful indeed! Which no one can understand! No one can counter it with their power or strength! “To enable him to say this, Akrura used the words “AADI BHOOTAYA” viz. that “Oh Lord! You are the beginning and the primordial Lord of the Universe, and due to this none can understand fully yourself, nor your Divine Leelas!” Akrura, through this, has also indicated, that there is no error or mistake on anyone’s part, as they have no capacity to do this! The adjective of “KOOTASTHAYA” (indweller) used to describe our Lord denotes, that the Lord does not have any “blemish” at any time. Akrura also says, that it is the Lord, who will remove all types and kinds of “blemish” of everyone, and says, “AATMANE NAMAHA” - “Oh Lord! As You are the Divine Aatma in everyone, I am prostrating to You. Please forgive my errors and remove all types of “blemish” from me.”

प्रत्याख्यातः स तेनापि शतधन्वा महामणिम्।

तस्मिन् न्यस्याश्वमारुह्य शतयोजनगं ययौ॥१८॥

VERSE 18, Meaning: “When Akrura also refused to assist him, then Satadhanwa, placed this big “gem” at the place of Akrura (i.e. he gave the gem to Akrura) got up onto a horse, which can run non-stop for 100 miles and went away.”

श्रीसुबोधिनी : एवं तेनापि सर्वथा युद्धं निवारयितुं प्रत्याख्यातः पलायनप्रेप्सुः स मणिर्त्रयं क्वापि वधं प्राप्स्यतीति मणिं तस्मिन् स्थापयित्वा शतयोजनगं सैन्धवमश्वमारुह्य ययौ ॥१८॥

ग्रामाद्रात्रावैव निर्गतः। न्यासो न देय इति ज्ञापितम्। तस्मिन् मृते तदीयाः प्राप्स्यन्तीति नान्यो भगवते मणिं प्रयच्छति, महामणित्वात् दातुमपि न शक्यः। अद्भुतकर्मत्वान्न ग्रहीष्यतीत्यपि सूचितम्। अतः स्थापयित्वैव पलायनमेवोचितम्। ततो लोके पलायितः शतधन्वा एकेन दिनेन शतयोजनानि गत इति द्वितीयदिवसे लोकवार्ता निर्गता, तदा भगवान् यत् कृतवांस्तदाह गरुडध्वजमारुह्येति।

SRI SUBODHINI: When, in this way, Akrura also advised Satadhanwa not to fight, then Satadhanwa decided to flee away (escape) from this place. He realized that his death will be certain, if he were to keep the gem with him. Due to this, he kept the gem with Akrura and went away on a horse, which can run for 100 miles without stopping.

He had decided to leave from the place in the night only. He had kept the gem with Akrura, as Akrura, being a devotee of our Lord, will definitely give this gem to our Lord only. He thought, that if he keeps this gem with someone else, then these persons, because of their avarice, will give this gem to their children only after their death. But Akrura will not do like this. Moreover this gem is not an "ordinary" one. Hence to give this up was also difficult. This also indicates, that our Lord, who does all His actions in a "wonderful" way, would not accept this gem for Himself. In fact Satadhanwa thought, that he would give this gem to the Lord only, if He would accept it! Thus, he decided to keep this gem with Akrura and flee away from that place. Then, he went away, and in one day only, covered 100 miles. On the second day, people began to tell each other, that Satadhanwa ran away and that, he went away, in one day, 100 miles or more! What our Lord did is being explained through the next verse.

गरुडध्वजमारुह्य रथं रामजनार्दनौ।

अन्वयातां महावेगैरश्वै राजन् गुरुद्रुहम्॥१९॥

VERSE 19 Meaning: “Oh king! Shri Balarama and Shri Krishna, began to follow Satadhanwa, the traitor, in their chariot adorned with the flag of Garuda bird and horses, which will run very swiftly.”

श्रीसुबोधिनी : तस्मिन्नेव दिवसे चेद्गच्छेत्, तदा निकट एवोपलम्भः स्यात्। द्वितीये दिवसे मध्याह्ने निर्गतः। तावता स योजनानां शतद्वयमतिक्रम्य गतः। भगवान् पुनः रथान्तरं शीघ्रगामि न भवतीति, अलौकिकं च न कर्तव्यमिति, गरुडध्वजमेव रथमारुह्य एकस्मिन्नेव सर्वसामग्रीं गृहीत्वा, प्रमाणाद्यपेक्षां परित्यज्य, रामजनार्दनौ ससाधनपूर्णप्रयत्नौ महावेगैः अश्वैः सैन्यादिभिः कृत्वा अन्वयाताम्, पृष्ठतो मारणार्थमनुगतौ। अवश्यं तथागमने हेतुः गुरुद्रुहमिति। गुरुः श्वशुरः पञ्चानां मध्ये गणितः। तस्मै द्रोहं कृतवानिति। राजन्नित्यालस्याभावाय शौर्यं कथयन् सम्बोधयति। गुरुद्रोहकथनेनान्यदपि सूचितम्। ‘प्रपन्नं विरथं भीतं न रिपु हन्ति धर्मवि’दिति पक्षः परिहृतः॥१९॥

तावता सः मिथिलानगरपर्यन्तं गत इति तत्र मारित इति वक्तुं तस्योपलम्भमाह मिथिलाया इति।

SRI SUBODHINI: If the Lord had pursued Satadhanwa on the same day, then He would have caught up with him earlier, very near to Him! But He started only in the noon of the second day and within this time, Satadhanwa had gone away very far, for more than 100 miles! Our Lord, then, thought that his other chariots will not move very swiftly. He also decided not to do anything in a “supernatural” way! Hence, He sat on the chariot, with the flag of Garuda bird on it, along with Shri Balarama, and all the other items/materials for fighting. He now had horses, which would also run very swiftly, and had also an army. Our Lord followed Satadhanwa with a view to kill him. Why? He was a

traitor (GURUDROHI) and deserved to be put to death! There are 5 Gurus for every person. The father-in-law is also counted as one's Guru. He has killed the Lord's father-in-law, and hence he is a "traitor" (Drohi). "Oh king! this addressing has been done to emphasize, that usually, kings do not show delay or laziness in killing such "traitors", and in the same way, the Lord was also proceeding towards this end, quickly. By explaining his blemish as a "traitor", all his other "sins" are also included and shown. In the scriptures it is said, that "one should not kill another who is an enemy, if the latter has "surrendered" or has been deprived of his chariot, or who has become afraid! People who are aware of this injunction do not kill the above three kinds of persons. Our Lord is aware of this rule or Dharma. Moreover Satadhanwa had no chariot either and he was also afraid. Why then did the Lord kill him? Here all these arguments have not been taken for consideration by our Lord. He decided to kill Satadhanwa, as he was a traitor!

By this time, Satadhanwa had reached the city of Mithila and the "meeting" with him is being described through the next verse.

मिथिलाया उपवने विसृज्य पतितं हयम्।

पद्भ्यामधावत्संत्रस्तः कृष्णोऽप्यन्वद्रवद्रुषा॥२०॥

VERSE 20 Meaning: "In the garden of Mithila, Satadhanwa's horse had fallen on the ground due to being tired. He had left the fallen horse and was seen running on foot and our Lord also, with great anger, began to run after him."

श्रीसुबोधिनी : अतिदूरगमनात् हयस्य श्रमात् पातः। ततः पद्भ्यां धावनम्। ततो भगवानपि स्थेनानुगमनं निषिद्धमिति स्वयमपि पदातिरेव भूत्वानुगत इत्याह कृष्णोऽपीति॥२०॥

SRI SUBODHINI: As the horse had traveled for a very long distance, it was tired and had fallen on the ground. Afterwards, Satadhanwa began to run on foot. Later our Lord also, with a view to catch him, who was running on foot, went behind him on His "foot" only, as the scriptures, prohibit chasing of a "running" person, through the use of the chariot!

पदातेर्भगवांस्तस्य पदातिस्तिग्मनेमिना।

चक्रेण शिर उत्कृत्य वाससोर्व्यचिनोन्मणिम्॥२१॥

VERSE 21 Meaning: "Our Lord, who was running behind him, cut the head of the running Satadhanwa through His brilliant "Sudarsana" discus, and began to search for the Symanthaka gem, in his clothes."

श्रीसुबोधिनी : स्वयमपि पदातिः तस्य पदातेः तिग्मनेमिना अप्रतिहतेन सुदर्शनेन शिरस्तस्योत्कृत्य, धावनसमय एव शरीरं धावमानमेव स्थितम्। शिरस्तु छिन्नमिति। भगवानिति मोक्षदानार्थं तथा कृतवानिति निरूपितम्। अत एव भगवानद्भुतकर्मा बलभद्रः पश्यतीति तत्र मण्यभावं ज्ञात्वापि वाससोः व्यचिनोत्, विवेचनेन अन्वेषणं कृतवान् ॥२१॥

बलभद्रविचारेण स मारित इति ज्ञात्वापि भगवांस्तथा कृतवान्। मण्यर्थमेव मारणमिति बलभद्रविचारः। सर्वथा मारणीय इति भगवतः। लोकवद्बलभद्रः बहुविधानि वाक्यानि श्रुत्वा मणिसद्भाव एव तस्यापराधं जानीयात्। अन्यथा लोकोन्यथापि वदतीति विश्वासं न कुर्यादत आह भगवान्।

SRI SUBODHINI: Our Lord also went by foot only. Then he cut his head through the brilliant "Sudarsana" discus. The body of Satadhanwa was, at this time, in a running position and the head had rolled down, being separated from the body. Our Lord is the Lord of the Universe. Hence, with a view to bless Satadhanwa, with "liberation", the Lord did like this. Our Lord always does His actions in a wonderful way and He always

does wonderful things. Shri Balarama was witnessing all these “wonderful” Leelas of our Lord! Our Lord knew very well, that the gem was not with Satadhanwa and even then, He began to search for this gem, in the clothes worn by Satadhanwa, in a very serious manner!

Shri Balarama thought, that the gem was with Satadhanwa, and hence he should be killed. But our Lord had decided to kill him due to him being a “traitor”! Our Lord had known, even earlier, that he did not have the gem with him. But Shri Balarama had heard that Satadhanwa carried the gem with him, and this robbing and keeping the gem with him was his “crime”. In fact Shri Balarama would not believe, if the world were to tell him, in any other way. Hence our Lord clarifies the position, as per the following verse.

अलब्धमणिरागत्य कृष्ण आहाग्रजान्तिकम्।

वृथा हतः शतधनुर्मणिस्तत्र न विद्यते॥२२॥

VERSE 22 Meaning: “When after thorough searching, our Lord Shri Krishna could not get the gem, then, the Lord came to His elder brother, Shri Balarama and told him, “The son of Satadhanu (i.e. Satadhanwa) has been killed in waste. He does not have the gem with him.”

श्रीसुबोधिनी : अलब्धमणिरागत्य कृष्ण आहाग्रजान्तिकमागत्य वृथा हतः शतधनुरिति। सर्वज्ञत्वे भगवतोऽपराधः स्यात्। ज्ञात्वैवान्यत्र गत इति। सर्वकर्तृत्वमपि सर्वज्ञत्वे भविष्यतीति सुतरामेवापराधः स्यात्। ततोऽज्ञाननाट्यं कर्तव्यम्। अहतो वृथेत्यपि वाक्यं भवति। गुरुद्रोहात् हत एव सार्थको भवतीति। अन्यथा अकृतनिर्वेशो भवेत्। मणिस्तु न विद्यत इत्युभयत्र समानम्॥२२॥

ततो बलभद्र एव युक्त्यभिज्ञः भगवन्तमाहेत्याह तत आह बल इति।

SRI SUBODHINI: On not being able to find the gem, our Lord came near to his elder brother Shri

Balarama and began to tell "we have killed Satadhanwa unnecessarily". If our Lord showed here, His "omniscience" (i.e. knowing everything at all times), then it would be a "guilt" on His part i.e. he began to search for the gem, when He knew that the gem was not there! And if he were to show His "omniscience", then He should also then use His "omnipotency" also! That is why, the Lord feigned "ignorance", (drama of ignorance) and told Shri Balarama, that Satadhanwa did not have the gem with him. "I killed him thinking, that he had the gem; but the gem is not with him". This "ignorance" of our Lord was a "put on" act! The sentence, which the Lord uttered viz. "unnecessarily Satadhanwa has been killed" has also another meaning. That "the killing of Satadhanwa is not without its meaning i.e. it is full of its meaning and purpose". Why? He was a traitor (Gurudrohi). The Lord felt, that even if the gem is not made available, he deserves to be killed. If this was not done, the people will tell that "Krishna did not do anything, even when Satadhanwa had killed his father-in-law, and our Lord Shri Krishna released him without any punishment. The gem however was not with him; hence killing or otherwise are the same only.

Then the knower of "ways and means" (Yukthi), Shri Balarama began to tell our Lord.

तत आह बलो नूनं स मणिः शतधन्वना।

कस्मिंश्चित्पुरुषे न्यस्तस्तमन्वेष्टुं पुरं व्रज॥२३॥

VERSE 23 Meaning: "Later Shri Balarama told our Lord, "It is certain, that this Satadhanwa has kept the gem with someone else. Please go into the town to find this out."

श्रीसुबोधिनी : नूनमिति तस्य वाक्यम्। अवश्यं मणिरन्वेष्टव्यः। यदि तत् स्थाने नास्ति तदा नूनं स मणिः शतधन्वना, शतधन्वन्शब्दः कस्मिंश्चित्पुरुषे, न तु खाते, भार्यादौ वा। पुरुषपदेन महानेव कश्चित्सूचितः। न्यस्तः न्यासप्रकारेण स्थापितः। ततः किं विधेयमित्याकाङ्क्षायामाह तमन्वेष्टुं पुरं व्रजेति। न तु स्वगृहे गन्तव्यम्, कार्यं न जातमिति॥२३॥

स्वस्यान्यथा विनियोगमाह अहं विदेहमिच्छामीति।

SRI SUBODHINI: Shri Balarama told our Lord that they should certainly search for this gem. As this gem was not with him, Satadhanwa must have kept this gem with someone else. He would not have dug up the earth and concealed it inside it, or given to a woman! The word used here viz. "Purusha", indicates, that this gem must have been given to a noble and great person. The words "has kept" (NYASTHAHA) would denote, that this gem has been kept as a "security". Why did he do like this, and what should we do now?" Answering this, Shri Balarama said that, "You do not return to your home. Please go into the town and search, as we have not yet completed the task, for which we have come."

Shri Balarama says, that he himself will go away to Mithila. This is being described below.

अहं विदेहमिच्छामि द्रष्टुं प्रियतमं मम।

इत्युक्त्वा मिथिलां राजन् विवेश यदुनन्दनः॥२४॥

VERSE 24' Meaning: "I will go to Mithila to see my beloved friend Videha". "Oh king! saying like this, Shri Balarama went to Mithila". (Videha is the name of Raja Janaka).

श्रीसुबोधिनी : भूभारहरणार्थमुभौ समागतौ। लोकाश्च द्विस्वभावाः। यद्युभावप्येकासक्तौ स्याताम्, तदा पक्षान्तरे बलातिशयं दृष्ट्वा अपरो निवर्तेत, तदनुगुणो वा भवेत्। ततो भूमिभारस्तदवस्थ इति फले उभौ विरुद्धस्वभावौ

जातौ। अतो दुर्योधनशिक्षार्थं बलो विदेहनगरे गच्छन् भगवन्तं द्वारकां प्रेषितवान्। इतः प्रभृत्येवोभयोः शक्तिर्विभक्ता। असम्मतिलीलाप्यन्योन्यं प्रदर्शयते। अत एवाग्रे भगवद्वाक्यम्। 'किन्तु मामग्रजः सम्यक् न प्रत्येति मणिं प्रतीति। ईश्वरशक्त्योर्विभक्तत्वात् तद्भक्तानामपि बुद्धिर्विभक्तेति अक्रूरभीष्मादीनां भगवद्भिन्नशीलत्वं वर्णितम्। अन्यथोभयविधाः न निरुद्धा भवन्तीति। अतो बलभद्रप्रकारेण ये निरुद्धाः, ते भगवतो नानुगुणाः। भगवता निरुद्धाश्च न बलभद्रानुगुणा इति। अनयोर्विभागे शास्त्रमपि विभक्तमिति ज्ञापयितुं विदेहपदम्। ज्ञाननिष्ठाः प्रियाः बलपक्षे। भक्तिनिष्ठाश्चापरत्रेति। क्रियाज्ञानशक्ती एकत्र। भक्तिपरमानन्दावपरत्र। अत एव विदेहः प्रियतमः। ततस्तन्निकटे गत्वा तद्दर्शनार्थं समुत्सुको जातः। ज्ञानपक्षे वेदमार्गो नात्यन्तमादरणीय इति गरुडध्वजो रथः भगवतैव गृहीतः। बलस्तु रथान्तरं समारुह्य पद्भ्यां वा गत इति निश्चीयते। बलभद्रो नियोगकर्तेति तस्यैव चरित्रं प्रथममाह इत्युक्त्वेति त्रिभिः। मिथिला नाम मथनाज्जातेति, न निर्मितेति कर्मज्ञानोद्भवस्तस्यां सूचितः। यदुनन्दन इति तदर्थमेव भगवदवतार इति तथाकरणमुचितमिति ज्ञापितम्॥२४॥

ततो राजकर्तृकमभिनन्दनमाह तं दृष्ट्वेति।

SRI SUBODHINI: The Lord along with Shri Balarama have manifested themselves for the sake of redeeming the burden of evil forces on this earth. This world consists of two natures. (1) Attached to "action" (Pravruthi) and (2) attached to "detachment from action" (Nivruthi). If both of them decide to redeem one type of the people only, from the above two categories, then the "other" side, seeing the strength of this "side" will follow this path of the "stronger" side only. The gist of this analysis is this. If both the Lord and Shri Balarama were to redeem only the "action" oriented people, then the "non-action" oriented people will become "action" oriented people! In this process, their main purpose viz. relieving this earth of the burden of evil forces will not get completed. The burden will

continue to be the same. Hence our Lord and Shri Balarama had opposite views on the aspects of this world, victory etc. Shri Balarama went to the city of Mithila to give instructions to Duryodhana, His disciple, on the art of fighting with "Mace" (Gada). Hence He sent our Lord to Dwaraka. From here only, both of their "powers" began to get clearly "divided", and there is the "non acceptance" of each other's Leela! That is why, our Lord will say in the near future, "My elder brother is not giving full attention to the recovery of the gem."

As the Lord's powers got "divided" in this way, their respective devotees also nurture opposite views. Because of this, the character and conduct of Akrura and Bheeshma became different from that of our Lord. If the Lord had not enacted His Leelas in this way, He will not be able to bless with Nirodha both the types of devotees. Hence those who were blessed in the way by our Shri Balarama, did not agree with the views of those devotees, who were blessed with Nirodha by our Lord! Due to this division of this "power of the Lord" the scriptures also became two viz. the scriptures dealing with Jnana (knowledge) and the scriptures dealing with Bhakthi (devotion). With a view to make us understand this only, the word "Videha" (bodyless) has been used here. The king Janaka was firmly established in "Jnana", and he followed the ways of Shri Balarama in a loving way. Those who followed the path of Bhakthi followed our Lord. In this way, the power of our Lord pertaining to "action" and "knowledge" (Kriya and Jnana-shakthi) stayed in one place and Bhakthi and the supreme bliss stayed in another place! Hence the king Janaka was the beloved friend of our Shri Balarama. Due to this reason, Shri Balarama went to his state, as he was eager to get the Darsan of the

king Janaka. In this path of knowledge, the path of the Vedas is not accorded the highest respect. Because of this, our Lord took the chariot with the flag of Garuda bird. Shri Balarama sat on a different chariot or went by foot to Mithila. This can be thought in this way. Shri Balarama's story is given, in the first instance through three verses. The city of Mithila was not made by anyone. It was originated through "churning". The purport of telling like this, is that due to this reason only, there is the origination of "action" and "Jnana" in this city of Mithila. The addressal of our Lord as "Yadunandana", is to describe, that for these Leelas only, our Lord has taken His incarnation, and all these Leelas are appropriate indeed.

Later, the welcome and greetings accorded to Shri Balarama by the king Videha is being described through the next verse.

तं दृष्ट्वा सहसोत्थाय मैथिलः प्रीतमानसः।

अर्हयामास विधिवदर्हणीयं समर्हणैः॥२५॥

VERSE 25 Meaning: "On seeing Shri Balarama, the king of Mithila, cheerfully got up swiftly and stood and worshipped Shri Balarama, as per the traditions, with all the ingredients of worship."

श्रीसुबोधिनी : अतिप्रियत्वात् न ज्ञापयित्वा गतः। अतोऽन्तः प्रवेशानन्तरमेव दर्शनानन्तरमेव राजा ज्ञातवानिति दृष्ट्वा सहसोत्थायेत्युक्तम्। यतो मैथिलः। दर्शनैव प्रीतं मानसं यस्य। एवं देहेन्द्रियान्तःकरणस्थितिरुक्ता। ततस्तस्य कार्यमाह अर्हयामासेति। विधिप्रधान इति विधिवत्पूजां चक्रे कस्मिन्नप्यशे पुष्टिर्नास्तीति ज्ञापयितुं अर्हणीयमित्युक्तम्। रामः सर्वैरेव अर्हणीयः, साधनपुरःसरम्, ब्रह्मरूपत्वात्। समर्हणैः सम्यगर्हणयोग्यैः शुद्धैः द्रव्यादिभिः॥२५॥

एवं पूजानन्तरं तस्य प्रत्यागमनं सम्भाव्य तन्निषेधार्थमाह उवासेति।

SRI SUBODHINI: The king of Mithila was very fond of Shri Balarama. Hence Shri Balarama went to meet him without giving any notice at all. After reaching the palace, Janaka knew that Shri Balarama had come. He got up immediately and worshipped him. It is said, that as king Janaka was born in Mithila, He is full of Jnana and an adept in "action" too! He became very happy by getting the "Darsan" of Shri Balarama. This is told to point out that, the body of the king, senses etc. became full of love. Later the king worshipped Shri Balarama as per the tradition. It is also indicated, through the words "deserving" (ARHANEYAM), that everyone should worship Shri Balarama, through their "Sadhana" (spiritual effort), as Shri Balarama is of the form of the supreme Brahman (the absolute truth). How should this worship be done? Answering this it is said, that He should be worshipped through the best and pure ingredients in a most proper way.

After doing this worship, reference is made regarding his "return" and it's negation, through the next verse.

उवास तस्यां कतिचिन्मिथिलायां समा विभुः।

ततोऽशिक्षद्दां काले धार्तराष्ट्रः सुयोधनः॥२६॥

मानितः प्रीतियुक्तेन जनकेन महात्मना।

VERSE 26 Meaning: "Shri Balarama stayed for many years in Mithila. There, taking the opportunity, Duryodhana, the son of Dhritarashtra learnt the art of fighting through "mace" (Gada Yuddha) from him. The great noble king Janaka, gave respect and loving honour to Shri Balarama at his place."

श्रीसुबोधिनी : राजगृहे स्थितिव्यावृत्त्यर्थं तस्यामिति। कतिचित्समा इति वर्षत्रयं किञ्चिदधिकं वा। मर्यादानगरी सेति स्थितौ न कोऽप्युद्वेगः। तत्र

तावत्कालं स्थितौ परदेशवासादिक्लेशो भवेदित्याशङ्क्याह विभुरिति। स्थितेः प्रयोजनमाह ततोऽशिक्षदिति। धार्तराष्ट्रः पितुः पुत्रः समर्थः, दुर्योधनोऽपि भगवदिच्छया सुयोधनः, सुष्ठु योधनं यस्येति। दुर्योधनपदं यौगिकं मन्यमानः तन्निषेधार्थं विपरीतं प्रयुङ्गे। रूढं पदमिति लोके बोधयन्। अतो ज्ञानक्रियाशक्ती तस्य न पुष्टे इति बलभद्रात् गदामशिक्षत्। काले गदाशिक्षणयोग्ये समये। अत्यन्तं पुष्टस्तरुणः गदायां योग्यः। यस्मिन् काले प्रहारः शुष्को भवति, न पूयादिकं सम्पादयति, नाङ्गश्च विशकलिता न भवन्ति, स शरदादिः षण्मासः। तस्मिन् काले गदामशिक्षत्। तस्यापि विदेशवासे उद्वेगाभावायाह मानितः प्रीतियुक्तेनेति। यतो जनकः जननात्, अत उत्कृष्टजन्मा, तं कुलीनं मर्यादावन्तमङ्गीकृतवान्। बलभद्रसम्बन्धादपि प्रीतिः। स्वभावतोऽपि महात्मा। य एव गृहमागतः, तमाराधयतीति। अतः प्रकारत्रयेण मानितः कायिकादिक्लेशाभावात् अशिक्षत्। शिक्षया गदां ज्ञातवानित्यर्थः॥२६॥

मर्यादारूपं भगवच्चरित्रमुक्त्वा, पुष्टिरूपमाह केशव इति।

SRI SUBODHINI: Shri Balarama did not live in the palace of the king. With a view to tell this only, the words "in Mithila" have been used i.e. he lived in the city of Mithila. He stayed there for 3 years or little more. This city was respectable and orderly. Hence, by staying here, there was never a case or issue to get agitated upon. Perhaps he had the usual difficulties of living in a far away place? Answering this, it is said, that He never experienced any difficulty. Because the Lord is "VIBHU" full of opulence and grandeur! He was omnipotent and all powerful. The purpose of staying here is being mentioned that, he gave instruction on the art and science of "fighting through the mace" to Duryodhana, the son of Dhritarāshtra. Here the special name of "SUYODHANA" has been given to Duryodhana to indicate, that he was capable of fighting very well. Or perhaps this word has been used to negate the opposite meaning, which one can glean from

the use of the word Duryodhana! This name is also used with a view to denote, that he became a great fighter, through the “instructions” received from Shri Balarama.

Duryodhana became ready to learn this art of “mace fighting” i.e. when he was very young and full of strength. Usually this art is learnt during the winter season, when even after being hit, the nerves do not break into pieces or the body is not shattered. During these 6 months, there is cold weather, and there is energy in the body and the body also does not perspire. At this appropriate time, Duryodhana got instructions on this “mace fighting”. He was also staying in a foreign land. There was no cause for getting upset or unhappy at Mithila. He was also treated very well, lovingly, by the king Janaka. By birth, Janaka was always the best and the highest. Janaka accepted Duryodhana due to his family lineage and respect. He loved him, as Duryodhana was also a relative of Shri Balarama. King Janaka, by his very nature was a Mahatma and due to this, whosoever came to his home, he worshipped them fully. Hence he worshipped them in three ways, due to which Duryodhana learnt his lessons without much physical inconveniences/ difficulties. Through these instructions, he learnt fully this art of “mace fighting”.

By telling the story of our Lord Krishna's coming back to Dwaraka, his “story of grace” is being told.

केशवो द्वारकामेत्य निधनं शतधन्वनः।

अप्राप्तिं च मणेः प्राह प्रियायाः प्रियकृद्विभुः॥२७॥

VERSE 27 Meaning: “Lord Kesava (Shri Krishna) who does always loving and pleasing actions to His devotees and loved ones, who is capable of doing every-

thing by Himself came to Dwaraka, and told them about the death of Satadhanwa and the non-retrieval of the gem."

श्रीसुबोधिनी : उत्पादकनाशकयोः तुल्यप्रकारेण फल प्रयच्छतीति पुष्टिस्थो भवति। द्वारकां रथेनागत्य सत्यभामादीनां सुखार्थं शतधन्वनो निघनम्। तदीयानां सुखार्थं च मणेरप्राप्तिमाह। ननु सर्वेश्वरः विधिकर इव किमिति स्वकृतं निरूपितवानित्याशङ्क्याह प्रियायाः प्रियकृदिति। एतदप्ययुक्तमिति चेत्। तत्राह विभुरिति। सर्वं कर्तुं समर्थः। नैतावता काचित् क्षतिरिति भावः। उभयमपि प्रियायाः प्रियार्थमुक्तवान्। कथं मण्यप्राप्तिः प्रियमित्याशङ्क्य, सामर्थ्यं वा उक्तम् ॥२७॥

वैरानुबन्धः आमृत्योरिति शतधनुर्वधानन्तरं प्रीतायां सत्यभामायां पश्चात्कारयामास यत्कर्तव्यमित्याह तत इति।

SRI SUBODHINI: Our Lord is referred here as "stationed in grace or always willing to be gracious" (PUSHTISTHA). He rewards, in the same way, with due results, for both the "originators" and also the "destroyers". He came to Dwaraka in His chariot, and for the sake of joy of Sathyabhāma and others, told about the death of Satadhanwa, and for the sake of His devotees, he told, that the gem is not yet retrieved. Why did the Lord of the Universe, have to tell, what all He had done like someone, who was ordered to do likewise i.e. as a servant who obeys orders? This doubt is removed by our Shri Mahaprabhuji by telling that the Lord told all this, as He was eager to do pleasing actions which will satisfy His beloved! If it is told, that even this is not appropriate, the answer is given, that our Lord is "VIBHU" — He is capable of doing everything perfectly! By doing like this, there was no harm done to anyone. The Lord had told about these two events only, with a view to benefit His beloved Sathyabhāma. How can the attainment of the gem will be pleasant to Sathvabhāma? This doubt may

arise. But the answer is given, that our Lord is omnipotent and He caused this event also to be made pleasant in the heart of Sathyabhāma as Sathyabhāma understood, that there is great benefit in this (getting the gem back).

Enmity remains usually till one's death only. After death, enmity is not there. Hence after the death of Satadhanwa, Sathyabhāma became cheerful. Our Lord began to attend to the task on hand. This is being explained through the next verse.

ततः स कारयामास क्रिया बन्धोर्हतस्य वै।

साकं सुहृद्भिर्भगवान्या याः स्युः सांपरायिकाः॥२८॥

VERSE 28 Meaning: "Later our Lord Shri Krishna, along with His relatives arranged for the performance of all the necessary ceremonies for the dead for His relatives, who had died."

श्रीसुबोधिनी : बन्धोः श्वशुरस्य विप्रद्वारा कारणम्। साकं सुहृद्भिरित्यादिलौकिककथनं परलोकेऽपि तस्य नालौकिकं किञ्चित्करोतीति ज्ञापयितुम्। भगवानिति तत्र महती सम्भृतिः सूचिता। सुहृद्भिरिति। तत्करणे सर्वेषामावश्यकता च। या याः स्युरिति। विधौ आवश्यकता अनावश्याश्च फलार्थाः सर्वा एव संगृहीताः॥२८॥

ततो बलभद्रवाक्यान्मण्यन्वेषणार्थं प्रवृत्तः, लोकतोऽपि अक्रूरकृतवर्मणोः कृत्यमेतदिति ज्ञात्वा, यदैव लोकानुरोधेन तयोर्निग्रहः प्राप्तः, तदैव भगवदिच्छया तयोर्बुद्धिः पलायनपरा जातेत्याह अक्रूर इति।

SRI SUBODHINI: Our Lord arranged to perform the ceremonies for the dead for His father-in-law and relatives, through the Brahmins. He did this along with His relatives. This has been told in this worldly way to indicate, that our Lord did not do any supernatural blessings for these diseased persons in the "other" world also. (As He had decided not to do anything "supernatu-

ral" (Aloukik).) The word "Bhagawān" has been used to denote great prosperity and growth, after the due performance of all these ceremonies. The words "through friends" have been used to indicate that in the performance of all these ceremonies, everyone's presence is required. Our Lord caused the gathering of all the results, which were required, and also caused for the negation of unwanted results.

Shri Balarama had told our Lord to search for the gem. Hence our Lord now decided to work on this. The world also had realized, that all this was the handiwork of both Akrura and Kritavarma. No sooner, due to the desire of this world, they were to be punished, then, due to the desire of our Lord, their "intellect" prompted them to flee away. This is being described through the next verse.

अक्रूरः कृतवर्मा च श्रुत्वा शतधनोर्वधम्।

व्यूषतुर्भयवित्रस्तौ द्वारकायाः प्रयोजकौ॥२९॥

VERSE 29 Meaning: "Akrura and Kritavarma on hearing the death of Satadhanwa, getting anxious and worried through intense fear, came out of Dwaraka. Why were they afraid? The reason is that Satadhanwa was inspired to do all the heinous acts only by these two! Due to this reason, they were afraid and they fled away from Dwaraka."

श्रीसुबोधिनी : शतधनोर्वधं श्रुत्वा स्वस्यापि तदन्तःपातित्वात् मणिमारणावेव प्रयोजकाविति भगवत्पयत्नात्पूर्वमेव भगवच्छक्तेर्विभक्तत्वात् भयवित्रस्तौ व्यूषतुः। मिषेण परदेशे निर्गतौ। तयोर्निर्गमनमात्रेणैव पलायनं सर्वजनीनं जातमिति तौ विशिनष्टि द्वारकायाः प्रयोजकाविति। एको लोकतः, अपरो वेदतश्चावेक्षकौ कोटिवारकधर्माध्यक्षौ॥२९॥

भगवानेवात्रार्थे निमित्तमिति साधनशक्तिः भगवतान्यत्र स्थापितेति

gata will be pleasant to Sathyabhama? This doubt may

प्रयोजकमणिबलभद्राणां दुष्टनिवारणसत्साधनसम्पादकानामाधिभौतिकादीनामन्यत्र
गमने फलरूपस्यैव भगवतो विद्यमानत्वेऽपि सर्वेषां द्वारकावासिनां पीडा
उत्पन्नेत्याह अक्रूरे प्रोषिते इति।

SRI SUBODHINI: After hearing of the killing of Satadhanwa, both Akrura and Kritavarma understood about their own role in the death of Satrājīt, and the keeping of the gem (with Akrura). They now realized their own “errors and sins”. This gave them fear and joining together they went out of Dwaraka. They realized the power of our Lord after realizing the efforts put by Him to get back the gem. By their getting out of Dwaraka, everyone knew, that they had fled away. These people were useful for Dwarka, as one was for this world (Kritavarma, as the head of security) and another for the “Vedas” (Akrura as the head of “Dharmik” activities).

Our Lord had sent His power of “effort” (Saadhan) to another place. Hence, here, the “cause” for all these events is our Lord only. The gem, Shri Balarama and the persons, whose presence caused the mitigation of evil forces, and who constituted the “truthful efforts or instruments” had all now gone way out of Dwaraka. In Dwaraka, only the “result” (Phalam) viz. our Lord remained. Despite His presence, the people of Dwaraka began to suffer, a lot of ailments and difficulties, and this is being described through the following verse.

अक्रूरे प्रोषितेऽरिष्टान्यासन्वै द्वारकौकसाम्।

शारीरा मानसास्तापा मुहुर्दैविकभौतिकाः॥३०॥

VERSE 30 Meaning: “When Akrura gave up Dwaraka, then the people of Dwaraka began to suffer several afflictions like bodily ailments, mental difficulties,

physical problems, celestial afflictions etc. again and again.

श्रीसुबोधिनी : अक्रूमात्रस्य प्रयोजकत्वं लोकसिद्धम्। सर्वो हि लोकः आधिभौतिक एव व्यवस्थितः। तत्रापि विद्यमानेषु साधनेषु तापदर्शनाल्लौकिकं कृतवर्माणं परित्यज्य धर्माध्यक्षमक्रूमेव प्रयोजकं सर्वोऽपि मन्यते। द्वारकौकसां निश्चयेन सर्वेषां तापाः पीडाः शरीरा मानसाः व्याध्याधिरूपाः मुहुरासन् आध्यत्मिका एते गणिताः। आधिभौतिका आधिदैविकाश्च पुनस्तापा अभवन्। इयं लौकिकी भाषेति नात्र कोऽपि विरोधः शङ्कनीयः। सर्वमेवोत्तरार्धं न समाधिभाषेत्येके। **मुहुरिति** वारंवारम्। ज्ञानादिना प्रतीकारे कृतेऽपि पुनः पुनर्जायन्त इति। तेऽपि पुनः शरीरे मनस्येव च दुःखं जनयन्तीति तद्विशेषणत्वेनोक्ताः॥३०॥

पूर्ववत्पुनर्लोके विपरीततया कीर्तिर्जातेत्याह इत्यङ्गेति।

SRI SUBODHINI: Only Akrura's exit caused all these difficulties. The entire world became "physical" in character and despite the "instruments" for alleviating the misery were present, difficulties continued to remain. In this way, all the people of Dwaraka suffered various ailments and sorrow, which are physical, mental, celestial in nature, again and again. The language used here is "worldly" (Loukik). We should remember here very well, that all the Leelas done by our Lord in the latter portion of Sri Bhagavatam, were based on the laws, traditions and practices of the world i.e. akin to the worldly requirements (i.e. not "supernatural" as the Lord did, in the earlier portion of Sri Bhagavatam). Some people say that this entire "later" (UTTARADHAM) is not "worldly" language. This "sorrow", although treated with "knowledge" etc. arose often and created difficulties for the body and mind. Hence this has been explained specifically here.

Once again, in the world, like before, due to misunderstanding the "fame" which was not due, began to

prevail. This is being described through the next half verse.

इत्यङ्गोपदिशन्येके विस्मृत्य प्रागुदाहृतम्॥३०^१/_२॥

VERSE 30½ Meaning: “Oh friend! Many people having forgotten what they had said earlier, are “praising” this way!”

श्रीसुबोधिनी : यो हि मणिं गृहीत्वा पलायते, तं स्तौति लोकः। यो न गृह्णाति निर्लेपः, तं निन्दतीति लोकः। अतो निन्दां पूर्वाध्याये निरूप्य, स्तुतिमत्र निरूपयति। इति एवं जाते। अङ्ग हे राजन्। एके अभिज्ञाभिमानिनः परमार्थदर्शिनोऽपि प्रागुदाहृतं भगवतो वीर्यविभागं मणिसामर्थ्यं वा विस्मृत्य स्वयं भ्रान्ताः सन्तः एकदेशे पर्यवसितमतयः अन्यानुपदिशन्ति। उभयत्रापि भगवदिच्छा प्रयोजिका, विस्मरणे उपदेशोऽपि॥३०^१/_२॥

तेषामुपदेशमाह मुनिवासेति सार्धाभ्याम्।

SRI SUBODHINI: HE who runs away with the gem, he was being “praised” by the people! He who refused to accept this gem, and who is not affected or influenced by this gem, He is, in turn “blamed”! Hence, in the previous chapter, after describing the “accusation” (on our Lord), here the “praise” is being described. When everything was happening like this, having forgotten the glory and power of our Lord, and also of the gem, due to delusion, people whose minds were attached to their place only, began to give advice to others! We should remember here clearly that IT WAS OUR LORD’S WILL, WHICH MADE THEM “FORGET” AND ALSO GIVE “ADVICE”!

Their “advice” is being explained in the following 2 ½ verses.

मुनिवासनिवासे किं घटेतारिष्टदर्शनम्॥३१॥

देवेऽवर्षति काशीशः श्वफल्कायागताय वै।

स्वसुतां गान्दिनीं प्रादात्ततोऽवर्षत्स्म काशिषु॥३२॥

तत्सुतस्तत्प्रभावोऽसावक्रूरे यत्र यत्र ह।

देवोऽभिवर्षते तत्र नोपपाता न मारिकाः॥३३॥

VERSES 31, 32 and 33 Meaning: "When a sage lives in a house within the city, then the city will never experience any difficulty or ailment. At one time, when there was a severe drought in Kasi and it's surrounding places, then, a great sage by the name of Swaphalka came there. The king of Kasi, gave his daughter Gandini in marriage to this sage. Akrura is the son of this sage. This Akrura also is as powerful as his father. Wherever Akrura goes, there rains come, no difficulty or ailment is experienced and destructive powers of Putana and others cannot enter, where Akrura is stationed."

श्रीसुबोधिनी : मुनिरयमक्रूरः, तस्य वासरूपे निवासे स्थितौ, गृहं कृत्वा चिदभिमानेन मुनिस्तिष्ठतीत्यर्थः। तत्र अरिष्टदर्शनं न घटेत्। तस्य मुनित्वमुपपादयन्ति देवऽवर्षतीति पूर्वं काशिराजः अवर्षतिदेवे अनावृष्ट्या पीडितः श्वफल्काय प्रसङ्गादेवागताय स्वसुतां महादेवादिव्यात् गान्दिनीं प्रादात्। ततः काशिषु काशीप्रदेशेषु देवो वर्षति स्म। स्मेति प्रसिद्धे। अवर्षदिति। किमतो यद्येवम्, तत्राह तत्सुत इति। वर्षपर्यन्तं प्रत्यहं गोदाने क्रियमाणे अपुत्रस्य काशिरोजस्य कन्या सज्जाता। ततो द्वादशवर्षपर्यन्तं पुनरेकैकां गां तस्या हस्ते दापितवान्। तादृशी गान्दिनी। तस्याः सुतः। श्वफल्कसुतो वा। तयोर्वान् प्रभावः, तावत्प्रभावयुक्तो भवितुमर्हति। असाविति। तथैव दृश्यते। आविर्भूतो वा। तत्राधिकभक्तौ भगवांस्तद्रूपेण भासत इति न काप्यनुपपत्तिः। यत्र देवोभिवर्षते इति पितृसामर्थ्यसम्बन्धः। नोपपाता इति मातृसामर्थ्यम्। भक्त्या उल्लब्धत्वात् तस्याः साधारणोऽपि प्रभावः अतिरिक्तः, तमाह न

मारिका इति। तामस्यः पूतनादिशक्तयो मारिकाः। सात्त्विके भगवद्भक्ते न सन्निहिता भवन्तीति युक्तमेव। उपपाताः पातकान्युत्पाता वा। गोदानस्य तथा प्रभावो निरूपित इति। हेत्याश्चर्ये। प्रभावोऽपि कथं कार्ये सञ्जात इति, तत्राप्युभयोः, ततोऽपि विशिष्टश्चेति॥३३॥

ननु विद्यमाने भगवति अन्योत्कर्षवचनानि भ्रान्तानीति चेत्, तत्राह इति वृद्धवचः श्रुतेति।

SRI SUBODHINI: This Akrura is a sage. The purport of telling this is that, where the “sage” establishes his home (i.e. where he lives) there no destruction or disease will come. The “sagehood” of Akrura is being explained further. Earlier due to lack of rains, Kasi and it’s surrounding places were under the grip of a severe drought. Then the king of Kasi, as per the instruction of Lord Mahadeva gave his daughter Gandini in marriage to the sage Swaphalka, who had come there accidentally. Due to this, the entire kingdom of Kasi and others were showered with good rains. This is a famous incident. What is the reason for telling this story here? On this, the answer is given, that Akrura is the son of this sage Swaphalka. The king of Kasi had no son. He, with a view to get a child, gave cows in charity for an entire year, through which, this daughter by the name of Gandini was born to him. Later for 12 long years, everyday, the king ensured, through the hands of Gandini, the charity of giving one cow ‘per day. Gandini gave birth to this son Akrura. Thus the glory and greatness of his parents is present in Akrura also. Because of Akrura’s devotion to our Lord this devotion enabled the Lord also to shine in Akrura, with all His powers. Hence, wherever Akrura lives, Lord Indra ensures the showering of rains, as done earlier! Up to now, the capacity, which Akrura got due to his relationship to his father has been described. Now the

capacity which he got from his mother is being described. Wherever Akrura lives, there, diseases, difficulties etc. do not occur. He is able to make everyone get devoted to our Lord, and he has extraordinary capacities also. The destructive Tamasik forces, such as Putana and others also cannot enter into a place where Akrura lives! These Tamasik Putana and other destructive forces also cannot come even near to the Satwik devotees of our Lord. All these capacities came to Akrura, due to the charity of cows given by his mother. In this way, the word "Ha" (ah!) is used to denote the extraordinary effects of giving of charity of cows! How does this capacity affect or influence the events? It was due to the blessings of his father, mother and specially due to his devotion to our Lord.

When our Lord is present, then to tell about the glory or greatness of anyone else, is indeed a "delusion" (foolish act) only. If someone says like this, then the answer is given through the next verse.

इति वृद्धवचः श्रुत्वा नैतावदिह कारणम्।

इति मत्वा समानाय्य प्राहाक्रूरं जनार्दनः॥३४॥

VERSE 34 Meaning: "After hearing these words of the old people, our Lord understood that all these were not the only reasons for these events. Hence our Lord called Akrura and told him."

श्रीसुबोधिनी : वृद्धा आदरणीयाः यथोपश्रुतिः पूर्वं पश्चाद्भगवता श्रुता, तथेदमपि श्रुत्वा तद्दोषनिराकरणार्थं प्रयत्नः कर्तव्यः। तत्र लोका अर्धं भ्रान्ता बलभेद्रं मणिं च कारणत्वेन न जानन्तीति, भगवान् पुनः विमृश्यकारी तथैव कृतवानित्यङ्गीकारे दोषः स्यादिति, पूर्णमेव कारणं मत्वा समाधानं कृतवानिति वक्तुमाह नैतावदिह कारणमिति। इह आध्यात्मिकादितापेषु एतावदेव न कारणम्, किन्तु अन्यदप्यस्तीति तदनुक्त्वा इति निश्चित्य,

सम्यक् चिन्तयित्वा दूतैः अक्रूरं समानाय्य, अमारणार्थमभयं दत्त्वा, जनार्दनो लोकानामविद्यादिसर्वदुःखनाशः मणिं प्रकटयितुं तमाहेति सम्बन्धः। स ह्यक्रूरः काशिषु प्रयागे च मरणं निश्चित्य तीर्थमाश्रित्य स्थितः। यदि भगवान् शतधन्वानमिव मारयिष्यति, तदात्रैव प्रयागादौ मारयत्विति परलोकेप्रेप्सुः। भगवांश्च क्लिष्टं न करोतीति, मणिमन्यथापि दास्यतीति, तथापि सत्यभामाप्रतिनिधित्वेन अक्रूरायैव मणिर्देय इति भगवान्निश्चित्य मौशलेनैव तं मारयितुं तथा कृतवान्। नह्यस्मत्स्वामी जीवैर्निश्चिते ज्ञाते वा प्राकृत इव तन्मन्युं गृह्णाति। सात्यकिरिव प्रायोपविष्टं मारयति। तक्षक इव वा भक्षयति। मृत्युरिव वा हन्ति। तस्मादक्लिष्टकर्मा भगवान् समाहूयैव प्राह॥३४॥

SRI SUBODHINI: It is necessary to give respect and honour to old people. Whatever they tell, a person is supposed to accept it. Later they heard from our Lord also. In this way, after listening to the words of our Lord, they should try to put efforts to remove the "blemish". But after listening to the words of our Lord, we understand, that the world had forgotten almost everything i.e. they do not yet have the complete knowledge (about all these events, which have happened pertaining to this gem so far). They do not know, that it was the gem and Shri Balarama, who were responsible for the fleeing away of Akrura. Our Lord, of course, always did His thinking deeply, and whatever is appropriate to be done, to these people, He began to do the same! Perhaps the people will see "blemish" in calling Akrura. But our Lord with His full knowledge, 'wanted to make peace and also to prove, that the reasons given by these old people for all the difficulties, which Dwaraka was experiencing at that time, were not entirely correct i.e. there were other reasons too for all this! The Lord knew, that there were many other extraordinary reasons/ causes too for all these events. Our Lord, without even telling about the spiritual reasons for

all these events, got determined and sent his messengers to bring Akrura. The Lord assured Akrura that he will not be killed. As the Lord causes the destruction of ignorance and all types of sorrow of this universe, He is hailed as "Janaardana" in this verse. By giving this holy name, it is indicated, that the Lord destroyed the "ignorance" of Akrura; and later told him to show the gem. Akrura had decided to die at Kasi or Prayaga and wanted to live in such holy pilgrimage centres. He was thinking that our Lord would kill him also, as He did to Satadhanwa. He desired to get killed in such holy places as Prayaga and others, so that his "other world" life will be properly looked after! Our Lord, never, does anything with great difficulty or does not do such actions which involve great difficulties or gives difficulties to others. He was sure, that Akrura will give the gem even without being killed. Hence the Lord decided, that for the sake of Sathyabhāma, He should give the gem to Akrura only. Our Lord never gives any sorrow or suffering to anyone. He does not kill like Sathyaki who killed the one who was fasting! He does not either eat away like the serpent Takshaka! He also does not destroy like the factor of "time" (Kaala). Our Lord, due to all these reasons, is one who does all His actions with great ease and without any difficulty (AKLISHTAKARMA). Our Lord, who is of this exalted compassionate nature, called Akrura and told him.

पूजयित्वाभिभाष्येनं कथयित्वा प्रियाः कथाः।

विज्ञाताखिलचित्तज्ञः स्मयमान उवाच ह॥३५॥

VERSE 35 Meaning: "After welcoming Akrura, our Lord received him with loving words. Told him loving stories in a smiling way, as He is aware of the thoughts in everyone's mind."

ज्ञानं न कारणात्, किन्तु अन्तर्दृष्टीति तदनुकूला इति निश्चितम्

श्रीसुबोधिनी : किञ्च। पूजयित्वा पितृव्यत्वेन। अभिभाष्य साधु समागतोऽसीति कुशलप्रश्नं कृत्वा। ततो यथा मनः परितुष्टं भवति, तथा प्रियाः कथाश्चोक्त्वा शरीरेन्द्रियान्तःकरणानां त्रिविधसत्कारेण सुखं दत्त्वा। याचिते प्रदर्शयिष्यतीति निश्चित्या। तत्र हेतुमाह विज्ञाताखिलचित्तज्ञ इति। एतज्ज्ञानमेवाक्रूरस्य प्रदर्शनाद्यङ्गीकारे हेतुरिति तन्निरूपितम्। भक्तो भूत्वा पूर्वं मार्गपांसुष्वपि विलुठन् इदानीं सङ्गवशादेवं जात इति स्मयमानः। हेत्याश्चर्ये। यस्माद्यो बिभेति, यो वा दण्ड्यः, स प्रसादपात्रमिव परिभाष्यत इति॥३५॥

भगवद्वाक्यमाह ननु दानपते इति चतुर्भिः।

SRI SUBODHINI: Our Lord welcomed Akrura's body, senses and inner mind with honour and respect. Akrura was the uncle, from our Lord's father's side and thus, Akrura was worshipped. Through this, the honouring of Akrura's body took place. Afterwards, our Lord's words such as "welcome"! and also through asking about Akrura's welfare, the Lord honoured the "senses" of Akrura! Later, with a view to make his inner mind happy, our Lord told him interesting stories. In this, in the first instance, the Lord makes Akrura's body, senses and his inner mind happy. Then the Lord thought, that the gem is with him only, and he will show the gem only on being asked. The Lord determined like this, due to the reason, that the Lord is aware of all the thoughts, attitudes and views of everyone's mind! The Lord knew, that Akrura was also thinking, as to when the Lord will ask for the gem, and he wanted to bring it out and show Him. Our Lord began to smile at this "thinking" of Akrura, as He thought Akrura, "by becoming My devotee had once rolled himself in the dust of My feet and now he has got under the control of bad company. This is indeed an event, which is very surprising!" The word "Ha" (ah!) is used here with the view to convey this "surprise", and

also to express grace and compassion on Akrura, who was afraid and deserving of punishment also.

The Lord's words are spoken through the next verse.

ननु दानपते न्यस्तस्त्वय्यास्ते शतधन्वना।

स्यमन्तको मणिः श्रीमान्विदितः पूर्वमेव नः॥३६॥

VERSE 36 Meaning: "Oh! Generous charitable-minded one! The always brilliant Symanthaka gem has certainly been given to you only by Satadhanwa. We were aware of this fact even earlier."

श्रीसुबोधिनी : दानपतिर्दानाध्यक्षः सर्वधर्मसूक्ष्मज्ञः। अनेन गोपनमनङ्गीकारोऽन्यथा वदनं च व्यावर्तितम्। न्यस्तः त्वयि स्थापितः। आस्तेऽद्यापि तव स्थाने। शतधन्वनैव, न तु तदीयैः। स्यमन्तको मणिः प्रसिद्धः। तस्य नाशादिकं न सम्भवतीत्याह श्रीमानिति। सर्वदा श्रीमत्त्वात् नापद्रूपं नाशादिकं प्राप्नोति। पूर्वोक्तार्थेषु प्रमाणमाह विदित इति। इदानीं वेदकं भ्रान्तं भविष्यतीति तन्निवारणार्थमाह। पूर्वमेव नोऽस्माभिः विदित इति॥३६॥

तर्हि तदैव कथं न याचित इति चेत्, तत्राह सत्राजितोऽनपत्यत्वादिति।

SRI SUBODHINI: Our Lord did not see in the face of Akrura any sign of Akrura being affected in any way (i.e. no change!) Through this, our Lord understood that Akrura will admit that the gem is with him only. Why? Akrura is aware of all the nuances of every type of action and virtues. Due to this only, Akrura has been in the forefront of giving charities. Having determined like this, after seeing the facial expression of Akrura, our Lord began to tell him. "The gem is with you only. Up to today, it has been kept with you. It has not gone anywhere else. Satadhanwa has given this gem to you, and not to his relatives. Symanthaka gem is very famous and none can destroy this gem. This gem is blessed with

“Shree” or Goddess Laxmi and everyone knows, that this gem can never be destroyed. We have known this much before. Hence this is not untrue or forgotten.”

“When You had known, that this gem was with me only, why did You not ask for this at that time itself? It Akrura were to tell like this, the answer is given through the next verse by the Lord himself.”

सत्राजितोऽनपत्यत्वादगृहीयुर्दुहितुः सुताः।

दायं निनीयापः पिण्डान्विमुच्यर्णं च शेषितम्॥३७॥

VERSE 37 Meaning: “Satrājīt had no son. Hence after performing the ceremonies for the dead, whatever remains, after giving a part of the wealth for these Brahmins, is to be given to the son of his daughter. This is the rule provided in the “Sāstras” (scriptures).”

श्रीसुबोधिनी : याचनमधिकारिणो भवति। यः पिण्डदः स रिक्थहारीति। तत्रैतावत्कालं सत्यभामायां नापत्यान्युत्पन्नाणि। स त्वनपत्यः अभ्राता च। मणिस्तु तस्या। तं पुनः दुहितुः सुताः गृहीयुः। तत्र साधारणं न्यायमाह **दायं निनीयेति।** अन्यथैतदपि स्वेच्छेति स्यात्। **दायं** धनं गृहीयुरिति पूर्वणैव सम्बन्धः। आमरणं तस्यैव धनम्। मरणानन्तरमपि पुत्राद्यभावे अपा पिण्डान् निनीय ऋणं च विमुच्य **शेषितमवशिष्टम्।** **शेषभागिति** पाठे यो निनीय भवति, स शेषभागभवतीति। निःस्वामिकं तु द्रव्यं राजगामि भवति। चोरं हत्वापि यो वस्तुतो न भागो, स न द्रव्यं प्राप्नोति परिज्ञातम्। उत्पन्न एव दायभागभवतीति न व्यवहितज्ञातेः दायभाक्त्वमिति केचित्। **दायं** वा साक्षात्स्वामिनि गते तत्स्वामिनमन्वेषमाणं परम्परया शाखामूलपर्यन्तं गत्वा तुल्यतया तच्छाखासु निर्विशति। यं कञ्चिद्वा सर्वानुमत्या पिण्डदातारम्। एवं श्लोकद्वयेन भेदो दण्डश्च उक्तः। भेदावेव वा॥३७॥

सामदाने आह तथापीति द्वाभ्याम्।

SRI SUBODHINI: Only a deserving person can ask for something. He, who does the ceremonies for the dead

and gives the "Pinda" (rice balls for the satisfaction of the dead persons) gets entitled for the wealth of the diseased person. Of course, there was no child born to Sathyabhāma up to now. Satrājīta had no son and had no brother either. This gem really belonged to Satrājīta only. Thus the "rightful and deserving" person, who should inherit the gem will be the son of Sathyabhāma, who will be the grandson of Satrājīta. This is what is provided in the scriptures dealing with the way of conduct (Dharmasāstra). If this rule was not provided, then one could decide on this gem in an independent way. Usually the maternal grandfather's wealth, when there is no other heir, will be given to his daughter's son i.e. to the grandson. Till he is alive, the wealth will belong to this grandson only. Usually when there is no son, the wealth is used to perform all the "ceremonies" after death, and the remaining wealth is given to the daughter's son. In some books, the "reading" in this verse, has been given as "entitled for the remaining wealth" (Seshabhāka). The purport of this "reading" is that, if the grandson does not perform the ceremonies and appropriates the entire wealth, then the scriptures indicate this as a wrong misappropriation. When wealth is left without a real legal owner or master, then the king gets entitled for this wealth. The wealth of a robber got after killing him cannot be taken by the killer! He who is born to oneself can only become the heir! With all this analysis, we should now ask the question, as to who will be the real heir? When the master and owner of the wealth dies, one has to go to the roots of his family tree, and determine as to who is the nearest heir, and it is this person, who becomes the actual heir viz. "DAAYABHĀK". Alternatively, he who is asked to offer the "Pinda" (oblation) to

the dead, with the consent of everyone, becomes the "heir". In this way, in 2 verses, our Lord has explained the two types of "heirs" and also the "difference" and "punishment" also.

Through the next two verses, the Lord gives the solution.

तथापि दुर्धरस्त्वन्यैस्त्वय्यास्तां सुव्रते मणिः।

किन्तु मामग्रजः सम्यक् न प्रत्येति मणिं प्रति॥३८॥

VERSE 38 Meaning: "Even then, let this gem remain with you only! why? It is not necessary, that this gem should remain with someone else. This gem can afford to stay with you, as you observe righteous and beautiful vows of great virtue. But My elder brother Shri Balarama is not convinced about Myself, with reference to this gem."

श्रीसुबोधिनी : अन्यैर्दुर्धरोऽयमिति त्वय्येवास्ताम्। स हि लौकिके अलौकिको न तिष्ठति। य एव कर्मादिमार्गैः अपवृत्तैः लौकिकत्वं न सम्पद्यते। अपवृत्तकर्मा लौकिको भवतीति कादाचित्कव्रतोऽपि समयभेदेन लौकिक एव। तर्हि मयि कथं तिष्ठेदित्याशङ्क्याह सुव्रत इति। सुष्ठु व्रतं यस्य। त्वं हि सर्वदा नियतव्रतः। एवं दानमुक्त्वा सामाह किन्त्विति। परमेकदा दर्शयस्व। साम हि समता, उभयोरैक्यम्। तथा सति यथा स्वकार्ये मणेर्विनियोगः, एवमस्मत्कार्येऽपि विनियोगो युक्त इति। अप्रदर्शनपक्षे अग्रजो बलभद्रः मणिं प्रति मणिविषये मां न सम्यक् प्रत्येति, किन्तु सकपटं मन्यते॥३८॥

अतो यथा जाम्बवता अपकीर्तिनिराकरणार्थं मणिर्दत्तः, एवं त्वयापि प्रदर्शनीय इत्याह दर्शयस्वेति।

SRI SUBODHINI: "This gem cannot be kept (or someone else isn't capable of keeping this) with someone else. Hence, let this remain with you only. why? The

“supernatural” cannot stay with the “worldly” at all! The supernatural cannot become “worldly” through the worldly “purification” processes. Even those, who observe disciplined vows become “worldly” sometimes! Akrura asks this question, as to how this gem can remain with him, when he is also “worldly” many a time? This doubt is removed by the Lord by telling him, “You observe all the vows, scrupulously observing them at all times, in a disciplined way”. In this way the Lord used the way of “Daana” (giving). Now He uses the way of “Saama” viz. by seeing things equally and without differentiation! Through “equal” vision, (Samata) one attains the desired goal! Thus not “differentiating” Akrura from himself or from any other, the Lord says that, “Let this gem remain with you only. But please show Me this gem for once”. Through this “equal” vision the “unity” between the two gets pronounced and cemented. When this “oneness” is achieved, the natural corollary of the usefulness of this gem for both of them is sustained i.e. “Just like this gem becomes useful in your tasks, in the same way this gem will be useful in our (My) tasks also”. This is indeed very appropriate. “If you don’t show Me the gem, my elder brother Shri Balarama, who does not have faith in Me, with referene to this gem, will still think that this gem is with Me only, and I am hiding this gem from Him (Shri Balarama). Hence please show Me the gem once only.”

“Like Jaambavaan gave this gem to Me with a view to remove the “ill fame” of Myself, in the same way you should also show Me the gem”. In this way the Lord told Akrura as per the following verse.

दर्शयस्व महाभाग बन्धूनां शान्तिमावह।

अव्युच्छिन्ना मखास्तेऽद्य वर्तन्ते रुक्मवेदयः॥३९॥

VERSE 39 Meaning: “Oh! Most fortunate Akrura! Please show Me the gem. Through this, you will ensure “peace” within our relatives’ circle. I am able to see the eternal “Yagna” (sacrifice) being performed in the golden sacrificial place”(in your home).

श्रीसुबोधिनी : महाभागेति भाग्ये विद्यमाने मणिर्न गच्छतीति। अस्मद्विश्वासाभावेऽपि भाग्यविश्वासो वा कर्तव्य इति भावः। अनेनान्योऽप्युपकारो भविष्यतीत्याह बन्धूनां शान्तिमावहेति। बन्धुषु मध्ये कलह उत्पन्नः। केचिन्मत्सङ्घट्टिनः, अपरे रामस्येति। प्रदर्शने तु सन्देहाभावात् न कलहः। अव्युच्छिन्नेत्यर्थं विगीतमाहुः। मणिरस्तीत्यत्र लौकिकं प्रमाणम्। काश्यादिषु रुक्मवेदयः सुवर्णेष्टकानिर्मिताग्निसहिताः मखाः द्वादशाहादयः अव्युच्छिन्ना निरन्तरं प्रवृत्ताः यतस्ते वर्तन्त इति॥३९॥

एकेनाप्युपायेन स इष्टं कुर्यात्, किमुत चतुर्भिरिति स भगवदुक्तं कृतवानित्याह एवं सामभिरिति।

SRI SUBODHINI: “You are very fortunate indeed! This gem cannot go to any other place due to your great fortune! If you do not believe in, what I say now, please at least have faith in your lucky fortune! The purport of our Lord addressing Akrura as “most fortunate one” is this only. There is also another use by you showing this gem to Me. You are aware, that among our relatives, a lot of dissention has happened due to this gem. This fighting and misunderstandings will end, and peace will prevail once again, among our relatives and friends. Many have taken My side and many others follow Shri Balarama. On seeing this gem, everyone’s doubt will be fully and finally removed. Then this “dissention” in the family also will end. This gem is with

you only. For this, there is enough “worldly” evidence also. This evidence is that, at this time, you have constructed a “Yagna” (sacrifice) place, through golden bricks and the fire sacrifice is being done on a permanent basis. If you did not have this gem, you would not have been able to perform this type of “Yagna” (sacrifice).

When one can get, what is desired to be done through one way only, why did the Lord resort to these “4 ways” of persuasion? Through the next verse, Akrura did, what he was told by the Lord to do.

एवं सामभिरालब्धः श्वफल्कतनयो मणिम्।

आदाय वाससाच्छन्नं ददौ सूर्यसमप्रभम्॥४०॥

VERSE 40 Meaning: “In this way, our Lord made Akrura realize and understand, through peaceful and assuring words. Then the son of Swaphalka brought the gem, which was as brilliant as the sun, wrapped in a piece of cloth, and gave it to our Lord.”

श्रीसुबोधिनी : सामशब्देन भेददण्डदानान्यपि संगृह्यन्ते। पर्यवसितं सामैवेति तदेवोक्तम्। आलब्धः स्पृष्टः मारित इव लज्जितः वशीकृतश्च। श्वफल्कतनयो महतः पुत्रः। भगवते वाससा च्छन्नं सूर्यसमप्रभं ददौ। आदायेत्यनेन अन्यतो ग्रहणं लक्ष्यते। अर्थात् कृतवर्मणः स्थाने तत् स्थितमिति लक्ष्यते। प्रत्यक्षदाने लज्जा भवतीति वाससा च्छन्नं ददौ। तथैव स्थापितमिति ज्ञापयितुम्। अन्यथा तज्जनितं सुवर्णमपि निवेदनीयं स्यात्। तेन प्रदर्शनार्थं न दत्तम्, किन्तु सर्वथैव दत्तमिति दानप्रकारादवसीयते। सूर्यसमप्रभमिति दाने दातुर्गृहीतुश्च प्रत्यक्षतो दर्शनमपि न भवेदिति सूचितम्। अनुपहतशक्तिं वा ॥४०॥

भगवांस्तु प्रतिदानार्थमेव गृहीतवानिति कार्यं कृत्वा तस्मै दत्तवानित्याह स्यमन्तकमिति।

SRI SUBODHINI: Our Lord did not use all the “4 ways” of getting one’s task completed viz. peaceful words, giving something, dividing and giving punishment (peace, charity, division and use of force – Saama, Daana, Bheda and Danda), although the words used here viz. “with peaceful approach and others” (SAAMABHIHI) may also mean, that the Lord had to use all the ways! But the Lord, ultimately was able to get His job done through peaceful ways. When Akrura’s “heart” was touched through the reassuring and peaceful words of our Lord Shri Krishna, then Akrura felt so very small and petty (bashful) like a “dead” person, and got fully persuaded through the words of the Lord. Why did he become persuaded through these “peaceful” words only? Our Shri Mahaprabhuji says, that Akrura is the son of the great and noble Swaphalka. Due to this, he understood through one “saying” of the Lord. The gem was covered by a piece of cloth, but brilliant like the “sun”, and Akrura brought this gem and gave it to the Lord. He had brought it from another place i.e. he had kept this gem at the place of Kritavarma. He was feeling “bashful” in giving the gem, opening it from the covered piece of cloth by himself. Hence he gave it with the gem fully covered with the piece of cloth! Akrura gave everything to our Lord, the gem and the amount of gold originated through the gem. This shows the great noble and charitable nature of Akrura. The brilliance of the gem was similar to the “sun”. Usually “charity” is done in “secret” (without anyone else coming to know of it). That is why, to avoid people seeing this act of giving, this gem was given wrapped in a piece of cloth!

Our Lord, of course, had taken this gem only with the view of giving it back to Akrura. After having

completed His main task, this gem was given back to Akrura only. This is being described through the next verse.

स्यमन्तकं दर्शयित्वा ज्ञातिभ्यो रज आत्मनः।

विमृज्य मणिना भूयस्तस्मै प्रत्यर्पयद्विभुः॥४१॥

VERSE 41 Meaning: “After showing this gem to His relatives and everyone else, our Lord removed the “stigma” put on Him (by Satrajit and others), and later returned the gem to Akrura only.”

श्रीसुबोधिनी : ज्ञातिभ्यो गोत्रजेभ्यो विवदमानेभ्यः। आत्मनो राजेऽपकीर्तिं विमृज्य मार्जयित्वा। अनेनाग्रिमकार्ये लेपदानाविव पूर्वरङ्गः कृत इति लक्ष्यते। भगवति दोषारोपाभावे हि सर्वे उद्धर्तुं शक्या इति। अतः स्वकार्यं कृत्वा तस्मै प्रत्यर्पयत्। भूय इत्यनेन पूर्वमपि सत्यभामास्थानीयं मणिं दत्तवानिति लक्ष्यते। विभुः समर्थः। तस्मै दत्त्वापि तं दण्डयितुमिति। अपेक्षाभावाद्वा ॥४१॥

एवमध्यायद्वये लौकिकी भाषा निरूपितेति साक्षादुपयोगाभावात् श्रवणे फलमाह यस्त्वेतदिति।

SRI SUBODHINI: Our Lord showed this gem to everyone of His Gotram, family, relatives and others, who had accused the Lord of having “stolen” this gem! In this way, He removed His “ill fame” totally. When our Lord is always “blameless” none should ever accuse Him of such a petty “crime”. In fact, when the Lord is “blame free” only, everyone else can be redeemed by Him! Hence the Lord completed His task of “dissention” and “lack of peace” with His own family and relatives and returned this gem to Akrura only. The word “BHOORYAHA” denotes, that this gem was at first kept in Sathyabhāma’s place and now “again”, it was returned back! OUR LORD IS “VIBHU” viz. HE IS OMNIPOTENT AND CA-

PABLE OF DOING EVERY THING. Hence, as a "punishment" only, Akrura was given this gem as the Lord never desired to have this with Him!

In this way, in two chapters, the language of the "worldly" nature was used (to describe this story). Hence the good result that will ensue on "listening" (SRAVANAM) to this story is being told, through the next verse.

यस्त्वेतद्भगवत ईश्वरस्य विष्णो-

वीर्याढ्यं वृजिनहरं सुमङ्गलं च।

आख्यानं पठति शृणोत्यनुस्मरेद्वा

दुष्कीर्तिं दुरितमपोह्य याति शान्तिम्॥४२॥

VERSE 42 Meaning: "He who reads, listens or remembers this story, which is invested with the valourous deeds (Veerya) of the Lord of the Universe Lord Vishnu, who is the dispeller of the sins of the people and auspicious in nature, he will be able to destroy his own "ill fame" and sins, and will attain "peace" (Santhi) in his mind."

श्रीसुबोधिनी : एतदाख्यानम्। अत्राख्याने त्रिविधा लीला वर्तत इति ज्ञापयितुं भगवतो नामत्रयम्। भगवत्त्वाच्छास्त्रार्थत्वम्, ईश्वरत्वादावश्यकत्वम्, विष्णुत्वात्पापनाशकत्वमिति। चरित्रेऽपि गुणत्रयमाह वीर्याढ्यं वृजिनहरं सुमङ्गलं चेति। भक्तिजनकं पापनाशकं पुण्यसम्पादकं च। चकाराज्ञानप्रदम्। तत्र क्रियामपि त्रिविधमाह पठति शृणोत्यनुस्मरेद्देति। श्रवणकीर्तनस्मरणानि विकल्पने विधीयन्ते। समुच्चयेन च। चकारादन्येषु फलेषु विकल्पः, भक्तौ समुच्चय इति। पूर्वमुक्तं फलमपि त्रिविधमाह दुष्कीर्तिं दुरितमपोह्य याति शान्तिमिति। दुष्कीर्तिर्बाह्या। दुरितमान्तरम्। दोषद्वयं परिहृत्य लयविक्षेपजनकाभावात् शान्तिं मनसः समवस्थानं ज्ञानं वा यातीति भक्त्यङ्गत्वेनैतच्छ्रोतव्यमिति निरूपितम्॥४२॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षित-
विरचितायां

दशमस्कन्धविवरणे उत्तरार्धेऽष्टमोऽध्यायः ॥८॥

SRI SUBODHINI: In this story, our Lord enacted three types of His Divine Leelas in a "human" way. With a view to make us realize this, our Lord has been given three "holy names" here. (1) Through the use of the holy name of "BHAGAWAN", it is explained, that the "meaning of the holy scriptures" is our Lord only. (2) Through the use of the holy name of "ISHWARA" it is explained, that the Lord's "being and becoming" in and as the Universe is the most important requirement (i.e. it is necessary to have the Lord, as otherwise there is no Universe) and (3) through the use of the holy name of "LORD VISHNU", it is explained, that the Lord destroys the sins of everyone.

In this way, in this "story" also, there are three "virtues" or "Gunas". (1) It is full of valour (Veeryam). (2) Redeemer of sins (Paapanasak) and (3) is auspicious in nature (Mangalaroopa). Through this (1) originates pure and loving Bhakthi (devotion) to our Lord, (2) removes the sins of everyone and (3) gathers the "Punya" (good deeds) and makes it grow.

The word "Cha" (and) used here denotes that this story confers "Jnana" (spiritual knowledge) also.

The "actions" with reference to this "story" to be done are of three kinds viz. (1) Reading, (2) hearing and (3) remembering. We are expected to hear, do singing or remember this story, by either doing all the three, or at least one of them!

Alternately the word "Cha" (and) denotes also, that one should do all the "three" (listening, reading and

remembering — Sravanam, Patanam and Smaranam). This word “Cha” (and) again denotes that IN ALL OTHER RESULTS (PHALAM), THERE IS THE PRESENCE OF “WAVERING” (VIKALPA). BUT IN OUR LOVING BHAKTHI (DEVOTION) TO OUR LORD, THERE IS NO “WAVERING” AT ALL. A TRUE DEVOTEE IS FIRM AND FULLY RESOLVED IN HIS LOVE FOR THE LORD.

The “Phalam” (result) is also of three types. (1) The “ill fame” and “sins” are removed by this story and this leads to “peace” of mind. The removal of “ill fame” is an external “result” (Phalam). The destruction of “sins” is an “inside” Phalam or result. In this way, both the “external” and “internal” results are achieved. (2) After conferring these two benefits the peaceful mind is not made “waving”, and this ensures everlasting “peace” in the mind. (3) This peaceful mind, with the grace of our Lord, attains Nirodha in our Lord i.e. He attains “Jnana” or spiritual wisdom. From this, we have to realize, that the action of, listening etc. should always be done, as “part” of our total and pure love and Bhakthi to our beloved Lord Shri Krishna.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 57th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्य चरणकमलेभ्यो नमः॥

श्रीभागवतं-दशमस्कन्धं-अथपञ्चादशोध्यायं॥

CHAPTER 58, CANTO 10,

SRI BHĀGAVATAM.

नवमे पञ्चकन्यानां विद्यापर्वस्वरूपतः।

विवाहः प्रोच्यते सम्यक् कृष्णोनाशेषमुक्तये॥१॥

KĀRIKA 1 Meaning: “In this chapter, our Lord married 5 “brides” who symbolized 5 divisions of knowledge (Vidhya). This was done by our Lord Shri Krishna, as He desired to liberate everyone.”

मायासम्बन्धदोषेण क्रोधः कामस्तथापरः।

नराकृतः सर्वमुक्त्यै विद्याफलमतः परम्॥२॥

KĀRIKA 2 Meaning: “(1) As the Lord had relationship with “Māya” (Rukmini), it is natural, the triad blemish of desire (Kaama), anger (Krodha) and greed (Lobha) will arise for all. Is it, that our Lord also experienced these three “blemish”, due to His relationship with Rukmini, who symbolized “Māya” or illusion? This impression is being removed. The first blemish of “Kaama” (desire) arises due to one’s desire for children etc, This desire did not arise in the mind of our Lord. Why? If He

had the desire for a son etc., He would have taken or originated any number of children, without the approval of the sage Narada and others. But our Lord did not do this, and in this way, our Lord proved that HE DOES NOT HAVE ANY “KAAMA” (DESIRE) IN HIM.! (2) The second “blemish” is “anger”. THIS ANGER ALSO IS ABSENT IN OUR Lord. If He had any “anger”, He would not have shown compassion on Jaambavaan. By being “gracious”, our Lord has proved, that He does not have any “anger” in Him. (3) Many persons become a “victim” to the blemish of “greed” (Lobha). GREED ALSO IS ABSENT IN OUR LORD. If He had any “greed” in Him, then He would have appropriated the gem to himself. But our Lord did not desire for this gem, nor He took it, whenever the “gem” came on His way! This goes to prove, the absence of “greed” in our Lord. Through the enactment of these Leelas, our Lord showed, that He does not suffer from any of these three types of “blemish”, and later, for conferring the blessing of “liberation” (Mukthi), our Lord gave the blessings to everyone, in the form of spiritual wisdom (Vidhyaroopa Jnana Dāna).”

त्रैलोक्यसुखदानं च मायादोषनिवारणम्।

द्वाभ्यां तथैव सर्वेषां राजसे पूर्णता ततः॥३॥

KĀRIKA 3 Meaning: “All the happiness and joy of the three worlds, the Lord gave in this chapter, and the “blemish” of Rukmini (Māya) were removed in the first and second chapters. After this only, everyone became fulfilled in the “Rājasa” attitude.” (1st chapter = 56th and 2nd chapter = 57th)

[Note: In the first chapter the “blemish” of “inside”, and in the second chapter the “outside blemish” of

Rukmini were removed. Later the “blemish” of all others were also removed, through two chapters, in the same way.]

विद्यायाः सूर्यमुख्यत्वात्प्रथमा दुहिता रवेः।

विपक्षनिग्रहात्मत्वात् द्वितीया सोमवंशजा॥४॥

KĀRIKA 4 Meaning: “The daughter of the sun god, Kaalindi, is the symbol of spiritual knowledge (Jnana). At first, our Lord married her. Later our Lord accepted Mitravinda, who symbolized the spiritual aspect of “penance” (Tapasya), and who hailed from the lineage of the moon clan, and who destroys all types of opposition. Our Lord accepted and approved the path of “knowledge” (Jnana) keeping His devotees only in His mind AS ONLY TRUE BHAKTHAS OF OUR LORD CAN FULLY REALIZE THE REAL DIVINE NATURE OF OUR LORD. That is why, the Lord has told in the Gita, “Only through Bhakthi, can one fully and totally understand My real Divine principle and nature” (BHAKTHYA MAAM ABHIJAANAATI YAVAN YAHASCHAASMI TATWATAHA) i.e. “REALLY WHAT I AM, AND HOW AM I, CAN BE FULLY UNDERSTOOD, ONLY THROUGH BHAKTHI”. HENCE, ONLY A TRUE LOVING DEVOTEE OF OUR LORD CAN ATTAIN “JNANA” OR SPIRITUAL KNOWLEDGE. Because of this only, our Lord made the path of knowledge (Jnanamarga) as “His own”. HE, WHO DOES NOT HAVE BHAKTHI TO OUR LORD, IS NOT ENTITLED TO TREAD THE PATH OF JNANA (the path of knowledge). “WITHOUT BHAKTHI NO ONE CAN UNDERSTAND MY REAL NATURE.” Hence our Lord, for redeeming all the persons, accepted the bride “Mitravinda” who symbolized the Divine factor of “penance” (Tapasya) as His wife i.e. He accepted the path of penance (Tapomaarga).

मार्गद्वयं हितार्थाय द्वयं स्वीकृतवान् हरिः।

भक्तानभक्तानालक्ष्य तृतीया सूर्यवंशजा॥५॥

भक्तिरूपा प्रयत्नेन याचयित्वा स्वयं गतः।

व्यसनानि निराकृत्य तदुद्गाहं चकार ह॥६॥

KĀRIKAS 5 and 6 Meaning: “The path of knowledge (Jnana) and penance (Tapasya) are beneficial. Hence our Lord accepted both (i.e. Kaalindi who symbolized “Jnana” and Mitravinda, who symbolized “penance”). Our Lord keeping in mind the “benefit” of His devotees and non-devotees, went and married the “third” bride who was born in the lineage of the sun (Sooryavamsa) and who symbolized the spiritual factor of “Bhakthi” (devotion). The Lord did this, on His own initiative, after removing all the obstacles, and after asking for her hand.”

अग्रे बाधास्तु भक्तेन हर्जुनेन निराकृताः।

ज्ञानभक्त्योरतो भूयान् पर्वणोरुद्यमः कृतः॥७॥

KĀRIKA 7 Meaning: “The obstacles which were put, were later removed by Arjuna. Hence our Lord put lot of efforts to accept the two parts of “knowledge” (Vidhya) viz. Jnana and Bhakthi. Here the “Jnana” is symbolized by Kaalindi and Nagnajīti (“Laxmana” as told in “NIBANDHA” by Shri Mahaprabhuji) symbolized “Bhakthi”.”

धर्मस्नेहौ तयोरङ्गं मध्यमो लौकिकः स्मृतः।

द्वयोः स्वतन्त्रतासिद्धयै जीवानां तु ततो द्विधा॥८॥

KĀRIKA 8 Meaning: “Kaalindi and Nagnajīti were married on the basis of “Dharma” (righteousness) and “Sneha” (love). In other words, Kaalindi, understanding that Lord Vishnu was deserving to be married, married

the Lord, with the intellect based on Dharma (or duty = righteousness), and Nagnajīti married our Lord, through "love" (Sneha). The marriage of Mitravinda was based on the "worldly attitude", and is considered as of "middle" order only (i.e. not the highest or the lowest). The other two, who symbolized Jnana and Bhakthi are considered as independent. To enable them to sustain their "independence", our Lord married in the "middle", Mitravinda, with her "worldly" attitude. This was done by the Lord to prove, that each of these marriages had different "Bhāva" or attitude. From this, it is also specified, that usually the "Jivas" are of two kinds only.

भक्तिज्ञानफले कृष्णः पुंसां स्त्रीणां चकार ह।

अतो दत्तां स्वयं दत्तामक्लेशक्लेशभावनात्॥१॥

KĀRIKA 9 Meaning: "Then the Lord gave in charity both "Yoga" and "Sāṅkhya" among the "male and the female" respectively. He attained, "Bhadra" who symbolized "Sāṅkhya" without any difficulty. But Laxmana, who symbolized "Yoga" was attained in the "Swayamvara", after much travail of a battle and others. Here Nagnajīti is told to be symbolizing "Bhakthi" and "Laxmana" symbolized "Yoga".

उपयेमे स्वयं कृष्णस्तासु सर्वं प्रतिष्ठितम्।

ततः सर्वकलाभिस्तु हरिः पूर्णो निरूप्यते॥१०॥

KĀRIKA 10 Meaning: "Our Lord Shri Krishna married them by Himself. Hence, in these brides, "everything" of the Lord got established. Through this reason, our Lord Sri Hari (Shri Krishna) is being described, as being invested fully with all the parts (Kalaa) of His power."

सषष्ठो भगवानेवं निःसन्दिग्धो निरूपितः॥१०^१/२॥

KĀRIKA 10 ½ Meaning: "In this way, the Divine nature and form of our Lord, with His 5-fold "knowledge" and "Himself" as the 6th are being told without any trace of doubt."

तत्र प्रथमविवाहे तत्त्वानि भगवांश्च व्यापृत इति नवविंशतिश्लोकैर्विवाहो निरूप्यते। तत्र भक्तिकर्मणी ज्ञाने अङ्गभूते इति निरूपयितुं द्वादशभिर्भक्तिपञ्चभिः कर्म च निरूपयति। ततो भक्तद्वारा दशभिस्तद्ग्रहणम्, प्रसङ्गाद्भक्तोपकारश्च। भक्तोद्धारार्थं यतमान एव ज्ञानशक्तिं गृह्णातीति वक्तुं पाण्डवानां स्थाने भगवान् गत इत्याह एकदेति।

In His first marriage, the 28 principles and our Lord have become instrumental. Hence through 29 verses, this marriage is described. Bhakthi and Karma (action) are part of Jnana. With a view to describe this, through 12 verses, the aspect of Bhakthi and through 5 verses, the aspect of "Karma" (action) have been described. Later through His devotee, our Lord accepts the offer of "Dowry" and the benefits, which in turn the Lord confers on His devotees. For the purpose of redeeming His devotees only, our Lord put efforts, and he takes the help of His power of Jnana. With a view to describe this, our Lord went to the place, where the Pandava brothers lived. This is being described in the next verse.

श्रीशुक उवाच—

एकदा पाण्डवान् द्रष्टुं प्रतीतान् पुरुषोत्तमः।

इन्द्रप्रस्थं गतः श्रीमान् युयुधानादिभिवृतः॥१॥

VERSE 1 Meaning: "Shri Sukadeva said, "At one time, after knowing clearly that the Pandavas had come, our Lord Shri Purushottama along with Sathyaki and others went to Indraprastha to see them."

श्रीसुबोधिनी : प्रतीतान् निश्चितान् राधावेधे वा दृष्टान्। तथापि तत्र तदा न प्रकटीभूता इति पश्चाद्गतः। प्रतीतिस्तु सन्देहाभावायैव। लोके प्रज्ञातान्। **पुरुषोत्तम** इति तान् सर्वान् पुत्रत्वेन निरूपयति। तेनावेक्षार्थं गमनं युक्तमेव। इन्द्रप्रस्थे तावता तैः स्थानं लब्धम्, नारदोपदेशतः भीष्मादिभिरेव दत्तम्। ननु तदानीमेव तत्र गताः पाण्डवा असाधनाश्च स्वार्थमेव सामग्रीरहिताः किं भगवदर्थे सम्पादयिष्यन्तीत्याशङ्क्याह **श्रीमानिति**। स्वयमेव सर्वसाधन-लक्ष्मीयुक्तः। तेषां साधनसम्पादनार्थमेव गतः। अतएव महाशूरैः सुबुद्धिभिर्युधानादिभिवृतः। **युयुधानः** सात्यकिः। स तत्रार्जुनशिष्यो भविष्यति। भगवांश्च विश्वकर्मादिभिर्गृहादिकं सम्पादयिष्यतीति। एतदर्थं भगवद्गमनम्। बहुपुरुषैः सम्पादितगृहतुल्यम्, अन्यथा तद्गृहं न भवेत्। उत्कर्षश्च सम्पादनीयः॥१॥

एवं भक्तार्थं भगवद्गमने भक्तानां कृत्यमाह दृष्ट्वा तमागतमिति द्वाभ्याम्।

SRI SUBODHINI: After getting out of the house of wax, the Pandavas were seen at the place of Drupada. But there, they did not manifest themselves as “Pandavas” (as they were dressed as Brahmins). Hence our Lord did not go and see the Pandavas. When they had come back to Indraprastha, then the Lord knew for certain, that the Pandavas have safely come back. The “appearance” at the place of Drupada was only done, with a view to remove the doubt, that they were all burnt at the house of wax. The whole world came to know, that the Pandavas were alive and had also come back. Here our Lord has been hailed as “Shri Purushottama” to denote, that our Lord treated all the Pandavas as “His own sons or children” only and it was very appropriate, that the Lord was very eager to see them, and He came to Indraprastha. Due to Narada’s advice earlier, Bheeshma and others had given a due place for staying for the Pandavas. Our Lord came to see the Pandavas, who had just arrived there. They were on the lookout for the necessary materials for their

livelihood. Now how can they procure the materials to enable them to receive the Lord well and with proper honour? Answering this, our Shri Mahaprabhuji says, that our Lord is "SRIMAAN" – invested with everything, and the Lord of Goddess Laxmi, and the main reason for going over to the Pandavas was to bless them with every type of wealth. Due to this only, our Lord took along with Him, great warriors such as Sathyaki, who will become the disciple of Arjuna. Our Lord will now cause to build a huge house for the Pandavas with the help of the celestial architect Viswakarma. For all this only, our Lord had gone over there to Indraprastha. A very beautiful house was made for the Pandavas, and it looked as though it was made by many persons. If it isn't so, none can call it as a home, as it is necessary to attain the joy of a good home!

When our Lord had come for the sake of His devotees then, through the next 2 verses, the "duty" or the actions to be done by the devotees are being explained.

दृष्ट्वा तमागतं पार्था मुकुन्दमखिलेश्वरम्।

उत्तस्थुर्युगपद्भीराः प्राणा मुख्यमिवागतम्॥२॥

परिष्वज्याच्युतं वीरा अङ्गसङ्गहतैनसः।

सानुरागस्मितं वक्त्रं वीक्ष्यं तस्य मुदं ययुः॥३॥

VERSES 2 and 3 Meaning: "On seeing the Lord of the Universe and the Lord of everyone, having visited them, all the Pandavas got up together, like the senses become active on getting power from the vital air (Prāṇa)."

(2)

"The valorous Pandavas met our Lord through loving embrace. In this way, having got the "touch" of the holy body of our Lord, all their sins were wiped away! They

all attained great Aananda (bliss) on having the "Darsan" of our Lord's lotus like face, which expressed great love along with a beautiful smile." (3)

श्रीसुबोधिनी : आगमनसम्भावनापि न स्थिता। अकस्मादागत एव पार्थाः स्वयं राजानः पृथायाः भक्तायाः पुत्राः। अत एवाग्रे तस्या भक्तिं वक्ष्यति त्रिभिः। भगवांश्च मुकुन्दः। अनेनेष्टदो निरूपितः। अखिलेश्वर-त्वादावश्यकः। अतो युगपदेव सर्वे उत्तस्थुः। वीरा इति तेषां स्वधर्मो निरूपितः। अन्यस्तु भगवत्परो न भवतीति। स्वतः परम्परातश्च उत्तमाः भगवति परं स्नेहं प्राप्तवन्त इति दृष्टान्तेनाह प्राणा मुख्यमिवागतमिति। इन्द्रियाण्या सन्यमागतमिव। तेषां तन्मूलकमेव सर्वमिति। एवं सर्वात्मना तदीयत्वमुपपाद्य तादृशान कर्तव्यमाह परिष्वज्येति। भगवदालिङ्गनं निरन्तरमेव स्थास्यतीति अच्युतमिति। भगवत तथात्वज्ञानं स्वधर्मादेवेति वक्तुं पुनर्वीरा इति। अङ्गसङ्गेनैव हतमेनो येषाम्। उत्तरार्थं पापक्षयः आनुषङ्गिको जात इति निरूपितम्। अतएव भगवतः सानुरागस्मितं वक्त्रं दृष्ट्वा तदेव पुरुषार्थत्वेन मन्यमानाः मुदं ययुः। एतावदेव भक्तकार्यम्॥३॥

ततो लौकिकं भगवान् कृतवानित्याह युधिष्ठिरस्येति।

SRI SUBODHINI: There was no notice of our Lord's coming! Accidentally our Lord came to see the Pandavas, along with His retinue. The sons of his devotee Prita (Kunti), were also kings. Later, there will be the description of their devotion through three verses. Here our Lord's holy name of "MUKUNDA" has been given, to denote, that He will bless the Pandavas, with whatever they desired or asked for! In fact HE HAD COME ONLY TO BLESS HIS DEVOTEES VIZ. THE PANDAVAS! He is the Lord of the Universe, and the Lord of everyone and everything! Hence, it is necessary for Him to come and bless the Pandavas in this way. Hence, no sooner, they saw our Lord, they got up immediately. By getting up like this, they only expressed their respect and intense love for our

Lord! The word “valorous” (Veera) is used to denote that it was the “duty” of the Pandavas to respect and welcome our Lord, in this way! Others are not devoted like the Pandavas to our Lord. Only those, who are the “best” from a long lineage of devotees in the family, will love the Lord “above” everything else! An example is given to make us understand this. Like the vital air and senses, on the entry of the most important “Asānya” vital Prana, get spruced up and wake up to do actions immediately, in the same way, the Pandavas also acted and began to show their love and respects to our Lord. The root of the vital air and the senses is this “Asānya” Prana (important or the principal vital air).

The Pandavas embraced our Lord with great love and regard. In this way, their vision of seeing our Lord in everyone and their oneness with our Lord have been explained. That this “embrace” should remain at all times, i.e. they desired, that it should continue forever. For this sake, our Lord’s holy name has been given here as “Bhagawan Achyuta” (He who has no decline). The word “warriors/valorous” has been used for a second time, to denote, that the Pandavas always protected and practiced their own duties (Dharma) properly, and they got the spiritual knowledge like that of our Lord, due to this protection of their duties and observance of Dharmik actions. (Jnana comes to those persons only, who are devoted to the performance of their duties properly). The Pandavas came to have the full “Jnana” (knowledge) about our Lord, and all their sins were fully destroyed, when they had come into contact with our Lord’s holy body, during their embracing our Lord! The immediate result of their “sins” having been wiped out is referred to here, but the real everlasting blessing of their getting

the “Darsan” of our Lord’s smiling, loving and lotus like face, took place, and this gave the Pandavas ineffable bliss and joy, and they now regarded this “Darsan” and the “bliss” thereof as the main goal of their lives having become attained! THIS IS THE ONLY WORK OR TASK OF A TRUE BHAKTHA OR DEVOTEE OF OUR LORD!

Later, our Lord began to do “worldly” deeds. This is being described by the next verse.

युधिष्ठिरस्य भीमस्य कृत्वा पादाभिवन्दनम्।

फाल्गुनं परिरभ्याथ यमाभ्यां चाभिवन्दितः॥४॥

VERSE 4 Meaning: “Our Lord took hold of the feet of Yudhishtira and Bheema and prostrated to them. He met Arjuna with an embrace. Then Nakula and Sahadeva did prostrations to our Lord.”

श्रीसुबोधिनी : अन्यथा शत्रुमारणादिकं न कुर्युः। तत उत्कर्षश्च न स्यात्। अतो व्यामोहार्थं स्वयमात्मानं लौकिकं प्रदर्शितवान्। युधिष्ठिरभीमौ ज्येष्ठौ। अर्जुनः समः। अन्यौ कनिष्ठौ। ज्येष्ठयोर्नमस्कारः। समस्यालिङ्गनं सम्भाषणं च। अन्ययोर्नमस्कारानन्तरमाशिशः। तदुक्तं क्रमेणैव। पादाभिवन्दनादाचारो निरूपितः सम्बन्धकृत। अथ यमाभ्यामिति वा, समानकालेऽपि सम्भवतीति धर्मव्यवस्थां निरूपयितुमानन्तर्यमुक्तम्। आन्तरोऽयं सुहृदिति ज्ञापयितुम्॥४॥

तदानीमर्जुनेनोढाया नमस्कारमाह परमासन आसीनमिति।

SRI SUBODHINI: If our Lord does not exhibit this “belonging to” quality, then He will not do the Divine Leelas of destroying His enemies. If He does not exhibit this, the progress of the Pandavas will also not take place. Hence, with a view to put all of them in a state of “infatuation”, our Lord showed Himself, by Himself as a “worldly” person. Yudhishtira and Beema were more aged

then our Lord. Arjuna was of the same age. The other two were younger. It is necessary to prostrate to the elders, and one should embrace one's friends of the same age and also have a dialogue with them. For the younger ones, after they do the prostrations, one should give "blessings" to them. Hence here also, the same "traditional ways" are spoken of step by step. The Lord fell at the feet of His elders and did prostrations; in this way our Lord's good character and conduct have been described. The birth of Nakula and Sahadeva might have happened at one time only. The word "inner", (Aanthar) has been used also to indicate the "good friendship" among them too.

At that time, Draupadi, who had married Arjuna came to do prostrations, and this is explained through the next verse.

परमासन आसीनं कृष्णा कृष्णमनिन्दिता।

नवोढा व्रीडिता किञ्चिच्छनैरेत्याभ्यवन्दत॥५॥

VERSE 5 Meaning: "The newly married, the blameless Draupadi, with bashfulness, came slowly and prostrated to our Lord Shri Krishna, who was seated on a big seat."

श्रीसुबोधिनी : अनेन सर्वपूजानन्तरं पश्चाद्दास्यं नात्मनिवेदनं कुर्वाणैव समागतेति सूचितम्। आसीनमव्यग्रम्। तस्यां कृपादृष्ट्यर्थमुक्तम्। एतदर्थं तस्याः सनामत्वेन योग्यतामाह कृष्णेति। 'यो यच्छ्रद्धः स एव स' इति भगवान् कृष्णः पञ्चात्मकः, शब्दार्थशक्तिभक्तक्रीडाधारभूतः। अतो व्यासो भगवान् कालिन्दी अर्जुनो द्रौपदी चेति। नन्वेषा परिग्रहाधिक्याददुष्टा कथमेवं प्रपन्ना, तत्राह अनिन्दितेति। दोषो नास्त्येव। निन्दापि नास्तीति। सम्बन्धाभावाच्च तथेत्याह नवोढेति। विधिसम्बन्धाद्वा। अत एव किञ्चिद्व्रीडिता। स्त्रीस्वभावोऽपि शनैरागमनं धाष्टर्याभावं सूचयति॥५॥

सहगतानां पुरस्कारं वक्तुं सात्यकेराह तथैवेति।

SRI SUBODHINI: It is indicated, after the reception and worship of everyone, as appropriate, with the attitude of being our Lord's servants (DAASYABHAVA) and with a view to surrender themselves fully (AATMA-NIVEDAN), the Pandavas come near to our Lord. Our Shri Mahaprabhuji explaining the word "having sat there" (ASEENAM) says, that our Lord was not busy at that time, and the reason for this was, that the Lord desired to shower His grace through His eyes on the one, who had come to do surrender fully with the Bhāva or attitude of a servant viz. Draupadi. Hence our Lord was seated very peacefully. Here the name used to denote "Draupadi" in a very special way is "Krishnaa". In the scripture, it is said that "He who has the Sraddha (discipline) becomes of that discipline only." Hence our Lord Krishna, at this time is of "5 Aatmas" (Panchaatmak). Who are these 5 entities? They are (1) Veda Vyas, (2) our Lord, (3) Kaalindi, (4) Draupadi and (5) Arjuna. A doubt may arise here, that how can Draupadi surrender to our Lord despite her "queer" type of marrying 5 husbands? Removing this doubt, it is said that, Draupadi was "blame free". There was nothing wrong in having done this "queer" type of marriage and no one blamed her for this either. The marriage was done properly as per the provisions in the scriptures. She was feeling bashful, and her nature being "female", she came very slowly near to our Lord. By coming slowly, it is also proved, that she cannot be blamed for being without "bashfulness".

To describe the welcome and worship of those who came along with our Lord, a specific description of the worship done to Sathyaki is referred to, through the next verse.

तथैव सात्यकिः पार्थैः पूजितश्चाभिवन्दितः।

निषसादासनेऽन्ये च पूजिताः पर्युपासत॥६॥

VERSE 6 Meaning: “The Pandavas, in the same way, did worship and honouring of Sathyaki and made him sit on a chair, and all others also were worshiped accordingly. They all sat on all the four sides of our Lord.”

श्रीसुबोधिनी : यथा भगवान् पूजितः, एवं भगवद्भक्ता अपि पूजिताः। यतस्ते पार्थाः। सम्बन्धश्च तुल्य इति, साधु समागतमित्यभिनन्दनम्। ज्ञानशक्तिरत्र प्रकटीकर्तव्येति सोऽप्यासन एवोपविष्टः। अन्ये च पूजिताः। आसनेषूपविष्टाः, परं भगवन्तं परित उपासत॥६॥

पृथायाः स्तोत्रं वक्तुं प्रथममन्योन्यमनुवृत्तिमाह पृथामिति।

SRI SUBODHINI: Like the Lord was worshipped, the Pandavas performed the worship of His devotees also. These devotees viz. the Pandavas were the sons of Prita, and the relationship was the same. They welcomed them through pleasant words, such as “very good that, you have all come”. In this way, all of them were fully honoured. Here it was necessary for our Lord to manifest His power of knowledge (Jnanasakthi). Hence, He sat only on the big seat. All the members of the retinue of our Lord were also worshiped, and all of them sat around our Lord’s seat.

With a view to describe the “praise” of Prita, made on our Lord, each one of them, at first, enquired about the welfare of the other. This is described in the next verse.

पृथां समागत्य कृताभिवादनस्तयातिहार्दार्द्रदृशाभिरम्भितः।

आपृष्टवांस्तां कुशलं सहस्नुषां पितृष्वसारं परिपृष्टबान्धवः॥७॥

VERSE 7 Meaning: “Our Lord Shri Krishna came near to Prita and prostrated to her. At that time, due to the rise of wonderful love in the heart of Kunti, tears began to roll out of her eyes. Then she embraced our Lord, and enquired regarding the welfare of her relatives. Then our Lord also enquired from Kunti about the welfare of everyone.”

श्रीसुबोधिनी : भगवान् पृथां समागत्य पृथानिकटे गत्वा कृताभिवादनो जातः। तथा च अतिहार्देन आर्द्रा दृष्टिर्यस्याः। करुणया भक्त्या च आर्द्रा भवति दृष्टिः। ततोऽपि अतिहार्दा लौकिकसम्बन्धेन स्नेहयुक्ता आर्द्रा भवति। ततस्तया परिरम्भितः। कुशलमापृष्टवान्। स्वयं च पृष्ट इति लौकिकी भाषा भगवत्कृता स्थिरा जातेति निरूपितम्॥७॥

तस्याः स्तोत्रार्थं प्रवृत्तिमाह तमाहेति।

SRI SUBODHINI: Our Lord came near to Prita and began to do prostrations to her. This generated a wonderful love in her heart, and tears began to roll out of her eyes. The eyes become wet through compassion and love, and tears begin to roll out of one's eyes. Especially when, there is the worldly relationship, then, an intense love, is present, and very soon the eyes become wet. Later, with intense love Kunti embraced our Lord Shri Krishna, who was her brother's son. Later, they enquired regarding each other's welfare. Our Lord also asked for her welfare. Our Lord now spoke the “worldly” language and the same is being described.

Through the next verse, Kunti's preparation for making her “Stuti” (praise) of our Lord is being described.

तमाह प्रेमवैक्लव्यरुद्धकण्ठाश्रुलोचना।

स्मरन्ती तान् बहून् क्लेशान्क्लेशापायात्मदर्शनम्॥८॥

VERSE 8 Meaning: “Through the onrush of loving sentiments, Kunti’s throat was choked; her eyes were filled with tears. She now remembered all her sufferings and sorrow, and realized that the only way for the destruction of her sorrow, was this “Darsan” of our Lord.”

श्रीसुबोधिनी : प्रेम्णा वैक्लव्यम्। अन्तःकरणस्य तादृश प्रेम। तेन रुद्धकण्ठता शरीरवैक्लव्यम्। अश्रूणि लोचने यस्या इतीन्द्रियवैक्लव्यम्। किञ्च। स्वस्थानामपि भक्त्यैवं भवति। इयं तु बहुक्लेशापन्ना तांश्च स्मरतीत्याह स्मरन्ती तानिति। बहूनेव क्लेशान् स्मरन्ती। क्लेशानिवृर्थं प्रार्थयिष्यतीत्याशङ्क्याह क्लेशापायात्मदर्शनमिति। क्लेशानामपायो नाशो यस्मात् तादृशं स्वरूपस्य दर्शनमेव यस्येति। दर्शनेनैव क्लेशानिवृत्तौ तदर्थं न प्रार्थना॥८॥

भगवता वयं कृतार्था इति इदमेव भगवत्स्तोत्रम्। तत्कृतकरिष्यमाणभेदेन द्विविधं निरूपयति तदैवेति द्वाभ्याम्।

SRI SUBODHINI: Due to her inner love for our Lord, Kunti got a little fear and this choked her throat, through the onrush of this loving emotion. The body now showed this fear. Due to the eyes having got filled with tears, she showed the disturbed anxiety of her senses. Even those who are healthy, get into this situation, due to great and intense love. But here, Kunti had undergone great many difficulties, and was suffering with great sorrow. She always remembered her sorrow. Did she pray or will she pray now for the removal of her difficulties and sorrow? Our Shri Mahaprabhuji explains here that **THE ONLY SOLUTION, FOR ONE’S SORROW, DIFFICULTIES AND SUFFERINGS, IS THE “DARSAN” OF OUR LORD**. In other words, through our Lord’s “Darsan” only, all her sufferings and sorrow ended! Due to this, she never needed to pray specifically for this to our Lord!

“By having the “Darsan” of our Lord Shri Krishna only we have got fulfilled” – this saving itself is a “praise” (Stotram) of our Lord! Whatever the Lord had already blessed them with, and what He will do for them in the future – both of these are different, and hence, they are described through the following two verses.

तदैव कुशलं नोऽभूत्सनाथास्ते कृता वयम्।

ज्ञातीन्ः स्मरता कृष्ण भ्राता मे प्रेषितस्त्वया॥९॥

न तेऽस्ति स्वः परो भ्रान्तिर्विश्वस्य सुहृदात्मनः।

तथापि स्मरतां शश्वत्क्लेशान्हंसि हृदि स्थितः॥१०॥

VERSES 9 and 10 Meaning: “Oh Lord! Shri Krishna! Our welfare was already attained and ensured, when You made us fulfilled, and when we had only just remembered You, You immediately sent your brother to see us.” (9)

“You are the friend of this entire Universe! You are the Divine Aatma in everyone! You have no difference between what is “yours” and what is “another’s”! Even then, You manifest yourself in the hearts of those, who remember You with love, and destroy their sorrow and difficulties at all times.” (10)

श्रीसुबोधिनी : यदैवास्मान् स्मृतवान्, तदैव नः कुशलमभूत्। चिन्ताभावायाह। सनाथा अपि त्वया वयं कृताः। नाथ एव काले स्मरतीति। वयमिति श्लाघायाम्। एतस्याभिज्ञापकमक्रूरप्रेषणमित्याह ज्ञातीन्ः स्मरतेति। ‘येनोपशान्तिर्भूतानां’मित्यत्र तथा निरूपितम्। कृष्णेति तदर्थमेवावतार उक्तः। सर्वसंरक्षार्थं भ्राता प्रेषितः। अनेन भ्रात्रपेक्षयापि तवैव स्नेहाधिक्यात्। नेदं दैहिकन्यायेन कृतार्थकरणम्, सन्निहितो बन्धुरेव प्रषणीय इति लौकिकरक्षापि सूचिता। एवं स्वरक्षकत्वेन प्राप्तं वैषम्यं परिहरति न तेऽस्तीति। स्वः स्वकीयः, परः शत्रुः। एतदभावे हेतुमाह भ्रान्तिरिति। इयं बुद्धिभ्रान्तेति

नास्तीत्यर्थः। तत्र हेतुत्रयमाह विश्वस्य सुहृदात्मन इति। दैहिके विचार्यमाणे त्वमेव विश्वम्, अन्तःकरणे तु सुहृत् सर्वस्यापि भगवान् वस्तुविचारे त्वात्मैव। अतो भावत्रयोऽपि भगवतो वैषम्यबुद्धिर्न सम्भवतीत्यर्थः। तर्हि कथं विषमकार्यमित्यत आह तथापीति। ये केचित्स्मरन्ति, तेषां हृदये स्थितः क्लेशसमानाधिकरणो न भवतीति। अग्निस्तृणमिव क्लेशान् हंसि। अतो भावनाकार्यमेव क्लेशहननम्। तदपि स्वाभाविकमेव ॥९-१०॥

ततो राजापि स्तोत्रं कृतवानित्याह किं न इति।

SRI SUBODHINI: “Whenever we remembered You, at that very instant, our welfare has been guaranteed or made. We became anxiety-free”! Kunti says specifically for this sake that, “You have made us, Oh Lord!, with having a “Natha” or a “Master” (Lord). How? Answering this, Kunti says, that at an appropriate time, only the Lord and Master remembers the loved ones! Kunti has used the words “we” (Vayam) to emphasize that “Oh Lord! due to your action, we are praised by everyone i.e. we are considered as the “best” by everyone! You always remember us all the time, and this is proved by the fact, that You had sent Akrura to comfort us earlier. That is why it is said in this verse, that just by “our remembrance only You have sent Akrura to us”.

By calling our Lord as “Shri Krishna”, Kunti has indicated, that the Lord’s incarnation has been taken only for the sake of them i.e. for the sake of the devotees. “You sent your brother for the purpose of protecting all of us”. From this, Kunti told the Lord, that the brother did not come on his own! “Because You had sent him to us!” From this it can be seen that, “You love us more than your brother”. It is necessary to send only, for such important assignments, very near relatives. In this way our Lord ensured the “worldly” security and safety of the

Pandavas. "Oh Lord! You removed the problems, which may arise due to your "protectorship" of all of us as You do not have the considerations of what is "yours" and what is of "others"! You do not have this deluded intellect at all. With a view to substantiate this factor, Kunti is giving three reasons.

- (1) VISWAROOPA - YOU HAVE BECOME THIS UNIVERSE. Thinking of the body makes us realize that YOU ARE THE FORM OF THIS UNIVERSE (VISWAROOPA).
- (2) SUHRUDAATMANAHA.- From the point of view of one's inner mind (heart), You are the best friend of everyone.
- (3) BEING THE "AATMA" OF EVERYONE
When we think of You, on the basis of "materials" (Vasthu), we conclude that YOU ARE THE AATMA OF EVERYONE.

In this way, through three ways and in three "Bhāva" or attitudes, it is proved, that our Lord does not have an intellect, which is prejudiced, or looks at things differently. How can this ever happen, when the Lord does not have the difference between what is "His" and what is "others"? Answering this it is said that in THOSE WHO REMEMBER YOU ALWAYS, YOU MANIFEST YOURSELF IN THEIR HEARTS AND REMOVE AND DESTROY ALL THEIR SORROW. LIKE A FIRE BURNS A BLADE OF GRASS, IN THE SAME WAY, OH LORD!, YOU ALSO DESTROY ALL THE SORROWS. This is due to the faith and "Bhāvana", and this is also natural.

The king also now does the “praise” of the Lord.

युधिष्ठिर उवाच—

किं न आचरितं श्रेयो न वेदाहमधीश्वर।

योगेश्वराणां दुर्दर्शो यन्नो दृष्टः कुमेधसाम्॥११॥

VERSE 11 Meaning: “The king Yudhishtira said, “Oh Lord of the inner mind! I am not aware of having done any good deeds, that, today You are giving us, very lowly persons as we are, your “Darsan”, with great compassion and grace, and which “Darsan” is very rarely granted to the masters of Yoga.”

श्रीसुबोधिनी : तस्यापि स्वाभिनन्दनेनैव स्तुतिः। स हि सर्वं कर्मफलमेव जानाति। अतो भगवद्दर्शनमपि महाफलमिति साधनं कल्पयति। नोऽस्माभिः अस्माकं वा श्रेयः आचरितमस्ति। एतत्परिज्ञाने निरन्तरदर्शनार्थं निरन्तरं तत्कर्तव्यमिति पृच्छन्निव स्वज्ञानमाह न वेदाहमिति। अधीश्वरत्वात् अन्तःकरणास्वामित्वात् भगवानेव जानाति। दर्शनस्य महाफलत्वमाह योगेश्वराणामपि दुर्दर्श इति। स्वस्यातथात्वमाह कुमेधसामिति॥११॥

एवं सर्वैः स्तुतः तेषां हितार्थं कियत्कालं तत्रैव स्थित इत्याह इतीति।

SRI SUBODHINI: “By greeting You, Oh Lord! we have done your “praise” only! You are aware of the results of all the actions, which take place in this universe! Hence your “Darsan” itself is the highest result!” In this way, the king Yudhishtira is thinking of the spiritual efforts, which they might have done to “deserve this Darsan”. “It appears, that we might have done some good deeds to attain this!” If Yudhishtira is told that, “If you are aware of the nature of good deeds you have done, which has now resulted into the holy “Darsan” of our Lord, then, you should continue to do the same actions/deeds, so that the “Darsan” of the Lord will become available on a permanent basis!” To this Yudhishtira, in

a humble way, replies, "We do not know or are aware of what we might have done as good deeds to deserve this!" If he is asked again, "If you do not know, then who will know? Answering this Yudhishtira says that, "Oh Lord! You are the Adheeswara i.e. the master and controller of my inner mind! You only are aware of this". The glory of this "Darsan" is being extolled further by Yudhishtira, by telling, that even the masters of Yoga can attain this "vision of Darsan" only with great difficulty. We are not like them at all. We have bad and low intellects. But even then, Oh Lord! You have blessed us with your "Darsan" with a view to show to us and to the Universe, your compassionate and gracious nature and love for your devotees."

In this way, hearing the "praise" done by everyone, our Lord, with a view to benefit all of them, stayed there, for some more time, and this is explained through the following verse.

इति वै वार्षिकान्मासानाज्ञा सोऽभ्यर्थितः सुखम्।

जनयन्नयनान्दमिन्द्रप्रस्थौकसां विभुः॥१२॥

VERSE 12 Meaning: "Accepting the prayer of king Yudhishtira, our Lord Shri Krishna, stayed there for the 4 months of the rainy season. By staying there, He conferred "Aananda" (joy and bliss) to the eyes of the people living in Indraprastha."

श्रीसुबोधिनी : सर्वत्र विद्यमानोऽपि निश्चयेन तत्र स्थितः सर्वजनीनः। वार्षिका मासाश्चत्वारः। अनेन निद्रायामागतायां भक्तहृदये शयानः स्थित इति सूचितम्। लोकेऽपि वर्षायां गमनागमनौ न सुकरौ। तत्रापि युधिष्ठिरेणाभ्यर्थितः। तदर्थं इन्द्रप्रस्थौकसां च नयनानन्दं जनयन्। एकया क्रियया फलत्रयं साधयतीति विभुत्वं हेतुत्वेन प्रदर्शितम्। यतोऽयं लोको भ्रान्तः॥१२॥

एवं भक्तिमुक्त्वा कर्माह एकदेति।

SRI SUBODHINI: Although the Lord is present everywhere, the people of Indraprastha felt, that the Lord certainly was living with them only. Our Lord stayed there only for 4 months of the rainy season. Through this, He showed, that when the Lord got sleepy, then He used the hearts of His devotees as His “bed”! In this world also, during the rainy season, to move about outside becomes difficult. Moreover Yudhishtira had prayed to our Lord to stay back and bless him, with His holy presence. Hence, our Lord infused bliss and joy, to the eyes of the people of Indraprastha, by staying there. Through one “action” our Lord ensured three “results”. In doing like this, the reason is specified, that our Lord is “Vibhu” – He is present everywhere. But this world is deluded and does not see this fact!

In this way, after describing “Bhakthi” (devotion) a description of “action” (karma) is being given through the next verse.

एकदा रथमारुह्य विजयो वानरध्वजम्।

गाण्डीवं धनुरादाय तूणौ चाक्षयसायकौ॥१३॥

साकं कृष्णेन संनद्धो विहर्तुं विपिनं महत्।

बहुव्यालमृगाकीर्णं प्राविशत्परवीरहा॥१४॥

VERSES 13 and 14 Meaning: “At one time, the dexterous warrior Arjuna, who is the destroyer of all his enemies, got up on his chariot with the flag of Shri Hanumaan, along with our Lord Shri Krishna, raised his Gandeeva bow and took also with him arrows, which will never end in their flow. He now got ready with all the above, and went on a hunting expedition to the forest, where, very violent animals and others were present.”

श्रीसुबोधिनी : मासचतुष्टयमध्य एव अष्टकाद्यर्थं आखेटकार्थं गमनम्। वानरध्वजो रथोर्जुनस्य। एतत्प्राप्तिमप्यग्रे वक्ष्यति। इदानीमसाधन इति शक्त्या सहितस्तथा भवतीति विवाहानन्तरं परिग्रहानन्तरं वा तद्वक्ष्यति। वानरो हनूमान् ध्वजे यस्येति। तेषु भगवत्कृपा महती निरूपिता। गाण्डीवमप्यग्नेः सकाशादेव प्राप्तम्। तूणीरौ च अक्षयसायकौ। तत एव प्राप्तं त्रिविधमेतत्। कृष्णेन सह भावः सर्वेषामयातयामत्वाय। फलसाधनयुक्ता वा। **सन्नद्धो** बद्धकवचः। पुनरपि युद्धं संभविष्यतीति पूर्वयुद्धं जातमप्यग्रे निरूप्यते। अन्यथा विवाहस्य प्राधान्यं न स्यात्। भगवदैच्छिकोऽयं पदार्थक्रम इति न वैपरीत्यम्। प्रथमं खाण्डवदाहः, पश्चात्स्त्रीप्राप्तिरिति। विचारितं तु तथा, कृतं त्वत्रोच्यते विहर्तुमिति। तदेवाह **बहुव्यालमृगाकीर्णमिति**। व्याला दुष्टाः, मृगा अदुष्टाः, सावरणा निरावरणाश्चेति कर्मबन्धो निवारितः। **महद्विपिनमिति**। मृगयारूपा क्रीडा तत्रानन्ता भवतीति वा। उभयान्हन्तीत्युत्कर्षः। तेषां मारणे सामर्थ्यमाह **परवीरहेति**। शत्रूणां विवेकपूर्वकं युद्धं कुर्वतामपि यो वीरहा॥१४॥

अतस्तत्र गतः पञ्चविधान् द्विविधानपि मारितवानित्याह **तत्राविध्यदिति**।

SRI SUBODHINI: In the middle of these 4 months, either for the purpose of hunting or for the propitiation of one's ancestors on the "Ashtaka" days only, generally, the warriors set out of the city. Otherwise they do not move outside. Arjuna had Shri Hanumaan on the flag of his chariot. We will describe as to how Arjuna got this chariot later. He is now without spiritual efforts. When later, he gets the powers, and when he gets married, we will tell about this story. The symbol of Hanumaan on the flag of his chariot denotes the great compassion and blessings of our Lord. The Gandeeva bow was also got by Arjuna from the blessings of the fire god (Agni). The arrows of this bow never get exhausted. He had this type of "arrow-hold", where he kept these kinds of arrows. All these three were got by Arjuna from the celestial deity of Agni. He had the same Bhāva or nature, like that

of our Lord Shri Krishna. His relationship with others was different from that of our Lord Shri Krishna, which was special and holy. He put on his armour guard and got ready. It indicated, that there may be some fighting to be done, ahead, and if not, the importance of the "marriage" will not be there. Everything was happening as per the will and desire of our Lord. At first the burning of the Khandava forest, then the marriage of the girl – this was the plan – but what really happened is being described. Arjuna had decided to relax through hunting, and hence he went to the place, where there were very violent and other types of animals. The forest was very big and there were a lot of such animals worthy of being hunted. Arjuna is being described here as a warrior, who is capable of destroying even those enemies, who will fight with great dexterity and discrimination (Viveka).

After going there, Arjuna killed the 5 and 2 types of animals. This is described through the following verse.

तत्राविध्यच्छरैर्व्याघ्रान् शूकरान् महिषान् रुरुन्।

शरभान् गवयान् खड्गान् हरिणान् शशशल्लकान्॥१५॥

VERSE 15 Meaning: "There, through his arrows, tigers, pigs, bisons, rhinos, deer and various others were killed by Arjuna."

श्रीसुबोधिनी : शरैर्न तु कपटैः। व्याघ्रा महिषा रुरवश्च त्रयो दुष्टत्वेन मारणीयाः। तेषां चर्मनखाद्युपयोगः। शल्यका अपि कठिना इति तैः सहोक्ताः। परं भक्ष्याः। शरभादयश्च षट्। तत्र शरभगवयावभक्ष्यौ। शूकरश्चेत्पूर्वमुक्तः, तदापि भक्ष्यः। पञ्च भक्ष्याः, पञ्चाभक्ष्याश्चेति दश निरूपिताः॥१५॥

तत्रोत्तमानां कर्मोपयोगमाह तानिन्युरिति।

SRI SUBODHINI: Through his arrows, he began to kill the violent animals such as tigers, bisons and Ruru

(a kind of wild deer) — hence deserving to be killed. Their nails and skin are used. The other animals were worthy of being eaten by warriors. The deer (Saraba) is considered as “pure”, and should not be eaten. The pig of course can be eaten. Here 5 types of animals are worthy of being eaten and the other 5 not worthy of being eaten. In this way, ten types of animals are described.

In the next verse, a description is made of the use of the actions of the “best” people there.

तानिन्युः किङ्करा राज्ञे मेध्यान् पर्वण्युपागते ।

तृट्परीतः परिश्रान्तो बीभत्सुर्यमुनामगात्॥१६॥

VERSE 16 Meaning: “As the period for doing sacrifices was coming near, the animals which were deserving to be taken for these ceremonies were brought by the servants of the king and given to the king. Arjuna was tired and thirsty. Hence he came to the Yamuna river to quench his thirst.”

श्रीसुबोधिनी : किङ्करा इति महिषगर्दभादिभिस्तन्नयनप्रतिषेधः। यतो मेध्याः। तत्रापि पर्वण्यष्टकादावुपस्थिते॥१६॥

तत्र सङ्गे मृगा इव कन्याप्युपलब्धेत्याह तत्रोपस्पृश्येति।

SRI SUBODHINI: The servants took the hunted animals. Our Shri Mahaprabhuji says, that some animals were to be taken to Indraprastha, as they were to be used in the sacrifices as the holy ceremony of “Ashtaka” and others were due to be performed shortly. Hence “asses” and “bisons” were not taken along, as these animals are prohibited in the scriptures for being used in the sacrifices. These were taken away by the servants.

Like the animals, they got a “bride” there (Kaalindi) and this is described through the next verse.

तत्रोपस्पृश्य विशदं पीत्वा वारि महारथौ।

कृष्णौ ददृशतुः कन्यां चरन्तीं चारुदर्शनाम्॥१७॥

VERSE 17 Meaning: “After going there, the great warrior Arjuna and our Lord Shri Krishna took bath in the river. They drank the water and when they sat, their sight fell on a very beautiful girl roaming here and there in the forest.”

श्रीसुबोधिनी : उपस्पर्शनं स्नानम्। ततः पानम्। विशदत्वात् न जलानयनसङ्ग्रहः। महारथाविति स्त्रीदर्शने न शङ्का। उभावपि कृष्णाविति भगवत्तेज एव विभक्तमिति न दर्शने दूषणम्, कन्यात्वाच्च। तथापि चरन्तो यमुनातीरे परिभ्रमन्तो भगवन्तं द्रष्टुमागता। चारु दर्शनं यस्या इति सापि पश्यतीति निरूपितम्। तेन प्रश्नादिकं न विरुद्धमिति भावः॥१७॥

SRI SUBODHINI: They took bath and drank the water of this river. There is no necessity to gather water as the river was flowing. Both of them were great warriors. Hence they clearly saw i.e. without any doubt, that there was a lady, who was roaming there. As both of them are only our Lord Shri Krishna only, as both of their “forms” were manifested from our Lord’s Divine form only i.e. both of them looked like two “Shri Krishnas”! Hence, there was no “blemish” in seeing this girl and moreover this girl was, up to now, a “maiden” only. She was in fact going around the Yamuna river, only with a view to get the “Darsan” of our Lord, and she was also exquisitely beautiful! She was watching our Lord from a distance. From this, we can say that there was no “inappropriateness”, in asking her the “questions” about her!

तामासाद्य वरारोहां सुद्विजां रुचिराननाम्।

पप्रच्छ प्रेषितः सख्या फाल्गुनः प्रमदोत्तमाम्॥१८॥

VERSE 18 Meaning: "Our Lord sent Arjuna to ask this girl, who had beautiful teeth, an enchanting face being the best among the ladies and of a slender waist."

श्रीसुबोधिनी : भोग्यरूपा सेति लौकिकन्यायेनैव ग्राह्येति स्वयं गते अर्जुनस्य वैमनस्यं स्यादिति शक्तिः समा स्थापितेति भगवतैव अर्जुनः प्रेषितः पप्रच्छ/वराहोहात्वात् कालो विलम्बं न सहते। सुद्विजामिति लक्षणानि निरूपितानि। रुचिराननामिति रसवत्त्वम्। सख्या प्रेषणात्र कपटकरणम्। फाल्गुनो जितेन्द्रियश्च। पञ्चाप्सरउद्दारे फाल्गुने अनन्तशयने पञ्चाप्सरसां तत्स्पर्शेन मुक्तिप्रतिपादनात्, तथात्रापि तत्सम्भाषणात् सा भगवन्तं प्राप्स्यतीति तद्वचनं न दूषणम्। न वदिष्यतीत्याशङ्क्याह प्रमदोत्तमामिति। प्रकृष्टेन मदो यासाम्, ता एव वदन्ति। तासामपीयमुत्तमा॥१८॥

SRI SUBODHINI: Even from a "worldly" point of view, because of her most enjoyable beauty, she was worthy of being "accepted". If the Lord were to go over to her to ask, then Arjuna may think wrongly and hence, our Lord sent Arjuna only to her, to ask the questions. She had slender and beautiful waist and hence "time" will not stand in the way of Arjuna meeting her i.e. no delay should be done, in meeting her. Now a description is being given about her physical features. She is seen with very beautiful teeth, the lotus like face was enchanting, manifesting "bliss" in her face and in herself! As the Lord, who is his friend had sent him, Arjuna cannot act with any "hidden" motive. Moreover Arjuna had conquered all his senses fully. How? Our Shri Mahaprabhuji says answering this, that only from the touch of Arjuna, 5 celestial damsels (Apsaras) were redeemed earlier! Here also, by having a dialogue with this beautiful girl, she will also attain our Lord, and hence this dialogue will not have any "blemish". Arjuna had gone to ask and will she reply? With a view to remove this doubt, it is written

in this verse, that she had great "bliss" in her, that she will also reply, with love and affection, in such matters as she was the "best" among the ladies!

का त्वं कस्यासि सुश्रोणि कुतो वा किं चिकीर्षसि।
मन्ये त्वां पतिमिच्छन्तीं सर्वं कथय शोभने॥१९॥

VERSE 19 Meaning: "Oh! Lady with the beautiful waist! Who are you?! To whom do you belong to? Where have you come from? What do you intend to do? Oh! Auspicious one! I presume in my mind, that you are on the search for a suitable husband, and hence please do let me know everything about you!"

श्रीसुबोधिनी : का त्वमिति प्रश्नचतुष्टयम्। स्वरूपतः का देवनारी, अन्या वा काचिदिति। कस्यासीति सम्बन्धी पित्रादिः पृष्टः। सुश्रोणीति सम्बोधनम्। अत्र स्थितिरयुक्तेति सूचितम्। कुतो वात्र समागतेति। दैवगत्या समागमने दोषाभावार्थं किं चिकीर्षसीति स्थिरतया पृच्छ्यते। यतो नेयमुद्विग्ना, नाप्यन्यत्र गन्तुमिच्छती। अतस्तपस्यादिकं चिकीर्षितं पृष्टम्। तत्स्वस्य हितकारि न भवतीति स्वहितं सम्भावनया पृच्छति मन्ये इति। पञ्चापि प्रश्ना वक्तव्याः। अन्यथा परिग्रहो न युक्त इति। सर्वं कथय शोभने इति तस्या भयाभावः, स्वस्य प्रीतिरपि सूचिता॥१९॥

अतः कालिन्दी तन्निषेधार्थं भगवन्तमेव वरिष्यामीति पृष्ठानर्थानाह अहं देवस्येति।

SRI SUBQDHINI: Arjuna asks her 8 questions from the first one, "who are you?". "Are you, from your physical nature and form, a celestial lady, or from anywhere else? To whom do you belong to? i.e. who is your father, and do you have any relatives etc.?" "Oh! Lady with the beautiful slender waist!" — By addressing her in this way, Arjuna indicated that "You should not roam in this type of place, alone". "What is the reason for

your coming here? As you have already come, with a view to remove this "blemish" of having contravened the celestial rules, what do you intend to do? [In the TIPPANI of Shri Vittaleswara, the interpretation given for this is that, "Are you here to attain your chosen husband, so that you can do the required penance to attain Him (our Lord).] This question was asked, as this girl was not very anxious, and was also not keen to go to any other place. Do you want to do any penance? If she were eager to do "penance" only, then she may not get any benefit out of this penance, as she will not attain me. Hence Arjuna is asking, "Are you in search of your husband? In this way Arjuna asked the 5 important questions, without which, "accepting" her will not be appropriate (i.e. without getting satisfactory replies). "Oh brilliant and auspicious one!" This addressal is made, with a view to give her courage, and also Arjuna expressed his own satisfaction.

Answering the questions asked by Arjuna, Kaalindi replies, through the next verse and also says, "I will marry only our Lord Shri Krishna."

कालिन्द्युवाच—

अहं देवस्य सवितुर्दुहिता पतिमिच्छती।

विष्णुं वरेण्यं वरदं तपः परममास्थिता॥२०॥

VERSE 20 Meaning: "Kaalindi told, "I am the daughter of the sun god "Surya Narayana"! I am desirous of attaining a husband. My husband will be only Lord Vishnu, who is the giver of boons to all, and who is the only one Lord to be sought after! No one else! Hence I am now doing penance, with a view to attain the Lord, who is the highest of all meanings (goals) and who gives the "result" very quickly."

श्रीसुबोधिनी : देवतात्वाज्जातिरुक्ता। सवितृत्वात् तत्र नासम्भावना। दुहितृत्वादेयैव। अतो न कस्याप्यपराधः सम्भाषणे। त्वत्कल्पितमपि सत्यमेवेत्याह **पतिमिच्छतीति**। तद्वारणार्थमाह **विष्णुमिति**। तत्र हेतुः **वरेण्यमिति**। सर्वैरेव वरणीयो भगवान्। तत्रापि हेतुः **वरदमिति वरं ददातीति वरणीयो वरः।** तेन आत्मदस्त्वर्थादुक्तम्। 'किमर्थमागते'त्यस्य 'किं चिकीर्षसी'त्यस्य च उत्तरमाह **तपः परममास्थितेति। परमं शीघ्रफलपर्यवसायि। आस्थितेति फलप्राप्तेः पूर्वं न निवृत्तिः सूचिता॥२०॥**

सर्वस्यापि विष्णुत्वात् तादृशसुखदानसमर्थः। लोकन्यायेन तद्विभूतिः वरणीयोऽपि भवतीति, अन्येषां ततो हीनानां वरदानसमर्थोऽपि कश्चिद्भविष्यति, कश्चिदात्मानं वा तथा मन्यत इत्याशङ्क्य निषेधति **नान्यं पतिं वृण इति**।

SRI SUBODHINI: By using the word “Deva” (celestial deity), Kaalindi tells that she is “celestial” by nature. There is no doubt on this as “my father is the sun god, Surya Narayana. I am unmarried. Hence there is no “blemish’ in my talking to anyone, and anyone else talking to me! Whatever you have thought of is truthful. I am really desirous of attaining a husband. But He is not anyone else. I desire to marry Lord Vishnu only. The reason being, that He is the only “One” who deserves to be sought after! In fact, everyone marries “Him” only (as He is the “indwelling” Lord in everyone). My Lord is invested with the wealth of six noble virtues (Gunas). There is another reason too. He is the giver of all types of “boons” i.e. he gives whatever is desired by a devotee in his mind. He who is able to fulfill one’s desires can only be a “Vara” i.e. the “One”, whom a girl should marry!” By telling like this, KAALINIDI TOLD THAT THE LORD NOT ONLY GIVES “BOONS”, BUT GIVES HIMSELF TOO TO HIS DEVOTEES. For the questions, as to why she had come, and what does she want to do? Kaalindi answers that, “I am still and

established in that penance totally, through which I will be able to get the full benefit of this "penance" very quickly. The purport of telling that "I am totally established in penance" is that, "I will not go back without attaining the result or my goal."

As our Lord is Lord Vishnu, He is capable of giving the same "bliss" to everyone. But from the "worldly" point of view, the manifestation of Lord Vishnu also is deserving of being accepted as one's "husband"! Is there anyone else who regards himself like the Lord? Or capable like Him? This doubt is being removed by Kaalindi herself, through the next verse by telling, "I will not marry anyone else than our Lord"! In this way she "negates" everyone else.

नान्यं पतिं वृणे वीर तमृते श्रीनिकेतनम्।

तुष्यतां मे स भगवान् मुकुन्दोऽनाथसंश्रयः॥२१॥

VERSE 21 Meaning: "Oh! Great warrior! My Lord has been married by Goddess Laxmi, and she stays with him all the time! I will not marry anyone else as my husband. My Lord is the refuge of the helpless orphaned people and may Lord Mukunda be pleased with me."

श्रीसुबोधिनी : भक्तिदातारं भगवद्दातारं वा तत्त्वेन वृणे, न तु पतित्वेन। वीरेति धर्मसम्बोधनाद्बलात्पक्षो निवारितः। अवीरेति वा स निराकृतः। स चेत् स्वसायुज्यं प्रापयित्वा तथाभूताय प्रयच्छति, तदा परं न जान इत्यभिप्रायेणाह तमृत इति। तस्य परिज्ञाने नियमे च हेतुमाह श्रीनिकेतनमिति। लक्ष्म्या स एव वृत इति लक्ष्मीसहितो वा। श्रीवत्साङ्गो भगवानिति तस्य परिज्ञानम्। ननु भगवान् 'नाहं वेदै'रिति वाक्यात् तपसा न सिद्धो भविष्यतीति चेत्, तत्राह तुष्यतामिति। स हि वरदो भवति। तत्रेदमेव प्रथमं याचे तुष्यतामिति। ततरनुष्टे अन्यद्वाच इत्यभिप्रायः। मे मह्यम् प्रति। यतः सः लक्ष्म्या अपि प्रसन्न। ननु वाक्यं बाधकमिति चेत्, तत्राह भगवानिति।

ईश्वरत्वान्न नियम्यः कस्यचित्। नन्वीश्वरस्यैवैतद्वाक्यमिति चेत्, तत्राह मुकुन्द इति। यदि निषिद्धानां साधनानां प्रयोजकता न स्यात् भगवत्प्रसादे, तदा कस्यापि मोक्षो न सिध्येत्। अतः स्वतन्त्रभक्तिविषयं तादृशरूपदर्शनविषयं वा तद्वाक्यमिति मन्तव्यम्। किञ्च। मास्त्वस्मत्साधनम्, स स्वधर्मविचारेणापि सन्तुष्टो भवत्वित्याह अनाथसंश्रय इति। येषां न कोऽपि नाथः, तेषां सम्यगाश्रयो भवति, दीनदयालुत्वात्। अन्यो मा तुष्यतामिति निषेधार्थं वा। नात्र संशय इति वा भवति॥२१॥

नामस्थानादीन्याह कालिन्दीतीति।

SRI SUBODHINI: “I am marrying my Lord, who gives the blessing of pure Bhakthi or devotion to Him. He also blessed his devotees with the opulence of His 6 Divine attributes. I am marrying Him, who is the highest spiritual principle behind this creation. I am not marrying Him only as a “husband”. “Oh warrior!” – through this addressal Kaalindi says, that” this choice of mine for the Lord is not made through any outside force or circumstances, but it is made through my own choice and ardent will/desire based on love. Our Shri Mahaprabhuji says here, that if we take this word “Veera” (warrior) as “Aveera”, then the meaning becomes quite the opposite. It would mean “You are not a warrior (i.e. Arjuna). Even when you are a manifestation of our Lord’s Power (Vibhooti) I will not marry you. I am not aware of our Lord’s desire at all; but my heartfelt desire is to marry the Lord only,’ and none else! Why? I am having the “Jnana” (spiritual knowledge) about the Lord, and I am also aware of the path and way of attaining Him (through Niyama = penance). Kaalindi is giving the reason for this. “My Lord is the “Sri Niketan” - with My Lord, Goddess Laxmi is always there, as she has chosen Him only as her husband! He is always with Goddess Laxmi.

He has worn the Kaustubha gem on His neck. In this way, "Jnana" is present in me about the exalted nature of our Lord, who has worn this "gem" as a symbol of "Jnana"!

"Our Lord has told in Gita, "I am not attainable through Vedas, penance etc." Hence I am aware, that My Lord cannot be attained through penance at all. But Kaalindi answers this argument herself by telling that, "I know, that our Lord can be attained only, when He is fully satisfied. He usually becomes pleased and happy through the penance of His devotee, and then He becomes "Varada" — giver of boons! Hence, I am eager to please my Lord and make him cheerful. Afterwards, after the Lord is pleased, I will ask for, what I desire or want. The Lord also has, at first, become pleased with Goddess Laxmi." If someone were to say to Kaalindi, "Whatever you say is right, indeed! But our Lord's own words, uttered in the Gita viz. "I am not attainable through the Vedas, penance etc. are coming in your way as an obstacle." To this, Kaalindi replies that, "Perhaps the Lord has referred to the various spiritual efforts, which will not make a devotee attain Him, as these spiritual efforts referred to may not be liked by Him or would not be able to please Him in any way. Hence due to our Lord not getting pleased, no one will be able to attain "liberation". If in this way, no one gets "liberation", then our Lord's holy name of "Mukunda" will not be sustainable or will be right or meaningful. Hence the words spoken by the Lord, in the Gita have a different message or purport that **THROUGH THESE "SADHANAAS" (SPIRITUAL EFFORTS), ONE CANNOT ATTAIN THE INDEPENDENT "BHAKTHI" (DEVOTION) TO OUR LORD, AND ALSO CANNOT GET THE "DARSAN" OF HIS BLISSFUL**

(RASAROOPA SWAROOPA) DIVINE FORM.” Kaalindi makes an observation, in a special way, saying that, “Perhaps my Saadhana (effort) may not become effective or fruitful. But Oh Lord! please remember your own quality and virtue, and become pleased with me, as You are the refuge of orphaned devotees (Anaatashraya) i.e. whoever has no “protector” or “refuge”, it is You who will give “total protection and refuge” as “You are compassionate to the lowly and depressed devotees. Oh Lord! You will not be satisfied, except through this humble feeling of lowliness and surrender on the part of your devotee. There is no doubt on this.”

Next, she gives her name, place etc. as per the following verse.

कालिन्दीति समाख्याता वसामि यमुनाजले।

निर्मिते भवने पित्रा यावदच्युतदर्शनम्॥२२॥

VERSE 22 Meaning: “I am known as Kaalindi! My father has made a house for me in this Yamuna river, and I will stay here up to the time, I am able to get the “Darsan” of Lord Achyuta and meet Him.”

श्रीसुबोधिनी : कलिन्दपर्वते तद्रूपेण समागतात् सूर्यज्जातेति पार्वत्या इव ममापि नियम इति सूचितम्। वसामि यमुनाजल इति दुर्गस्थितिरुक्ता। अनेन यमुनायास्तस्याश्च भेदः प्रदर्शितः। पर्वतभावापन्नादियमाधिदैविकी कालिन्दीत्येव नाम्ना विश्रुता उत्पन्ना। सा तु यममुत्पाद्य पश्चात्। तद्दोषपरिहारार्थं यमुनामुत्पादितवान्। उभयोरैक्यात् आधिदैविकाधिभौतिकवत् स्थितत्वात् लोके अभेदेन प्रयोगः। नापि तपतीवत् शापान्नदीत्वम्, पूर्वमेव नदीरूपस्य विद्यमानत्वात्। नाप्याध्यात्मिकं देवतारूपम्, तथा सति यमुनापरित्यागासम्भवात्। अनुग्रहनिग्रहयोरेव तदभिव्यक्तेश्च। सर्वथा च भेदकं सूर्यतनयात्वात् लोके प्रसिद्ध्यभावाच्च नास्तीत्याधिदैविकत्वं कल्प्यते। अत्रैव स्थितौ नियमाकमाह निर्मिते भवने पित्रेति। सूर्येण यमुनाजले भवनं निर्माय भगवदर्थं स्थापिता।

this water. "My father Suryadeva (sun god) made a house for me in the waters of this Jamuna river, and has made me to stay here, till I attain our Lord. Hence, when I get the "Darsan" of Lord Achyuta, then I will give up this house, and will live with the Lord, in His house! I will not ask our Lord to stay here, as by staying here, the total observance of the rule of "my acceptance" will not be possible.

After ascertaining her nature through this dialogue, Arjuna began to tell our Lord Shri Krishna.

तथावदग्गुडाकेशो वासुदेवाय सोऽपि ताम्।

रथमारोप्य तद्विद्वान्धर्मराजमुपागमत्॥२३॥

VERSE 23 Meaning: "Arjuna conveyed to our Lord what Kaalindi had spoken to him. With a view to understand the truth behind this, our Lord took her in His chariot and brought her to Dharmaraja."

श्रीसुबोधिनी : तत्र हेतुः गुडाकेश इति। गुडाकाया निद्रायाः व्यामोहिकायाः ईश इति। सोऽपि मोक्षदाता। वासुदेवः तस्यास्तं निर्बन्धं दूरीकुर्वन् तां रथमारोप्य तमर्थं यथार्थं विद्वान् निदर्शनरूपं धर्मनिर्णायकं वा धर्मराजमुपागमत्॥२३॥

एवं साधनशक्तिसिद्ध्यर्थं तां गृहीत्वा पश्चात् भक्तार्थं विश्वकर्मादीनाज्ञापयदित्याह यदैव कृष्ण इति।

SRI SUBODHINI: The reason for bringing her is given here. Arjuna is the "Swami" of the "infatuating" sleep (Nidra), as he had conquered sleep (GUDAKESA), and our Lord is Vassudeva — the one who gives "liberation"! Setting aside the wish of Kaalindi, the Lord Vaasudeva, who understood the real meaning of this event, made her sit on the chariot, and brought her to Dharmaraaja, who was capable of determining the right course of action.

For the sake of success of this power of "Saadhana", our Lord took her (Kaalindi). Later for the sake of the Pandava devotees, He gave orders to Viswakarma and others, and this is described through the following two verses.

यदैव कृष्णः संदिष्टः पार्थानां परमाद्भुतम्।

कारयामास नगरं विचित्रं विश्वकर्मणा॥२४॥

भगवांस्तत्र निवसन्स्वानां प्रियं चिकीर्षयन्।

अग्नये खाण्डवं दातुमर्जुनस्यास सारथिः॥२५॥

VERSES 24 and 25 Meaning: "When the Pandavas prayed to our Lord for setting up their city, at the same time, our Lord, caused the creation of an astounding and wonderful city through Viswakarma". (24)

"With a view to do pleasing acts for His devotees, our Lord, with a view to gift the Khandava forest to the fire god, stayed there for some time, and also became the charioteer of Arjuna." (25)

श्रीसुबोधिनी : नायं तस्य कृतिनिबन्धः। यदैव मनसा वा तत्कृत्वा समानीय वा स्थितः सन् पाण्डवैः संदिष्टः। भगवत्कर्तव्यमेव संदेशनियमेन ज्ञापितवान्। तदैव परमाद्भुतं नगरं विश्वकर्मणा कारयामास। भगवानपि मनसा सृजेत्, ततश्च तत्र दोषा न प्रभविष्यन्तीति, गर्वाद्यभावे दुर्योधनादीनां निराकरणं न भवतीति विश्वकर्मणैव कारयामास॥२४॥

विश्वकर्मापि भगवदुपयोगाभावे ज्ञाते न सम्यक्करोतीति भगवांस्तत्र निवसन्नेव कारयामासेति पूर्वार्धमुभयत्र संबध्यते। तर्हि स्थितिः स्वार्थापि भविष्यतीत्याशङ्क्याह स्वानामेव प्रियं चिकीर्षयन्। न केवलं स्थानमुत्कृष्टं दापितवान्, किन्तु साधनान्यपीत्याह अग्नये खाण्डवं दातुमिति। भगवांस्तत्र निवसन्नित्यनुवर्तते। अन्यथा अग्निरपि संतुष्टो न भवेत्। भगवान् भक्तानां हितार्थं गुणभावमपि प्राप्तवानिति वक्तुं मर्जुनस्य सारथिरासेत्युक्तम्॥२५॥

गुप्ततयापि स्थित्वा अर्जुननाम्नैव इन्द्रादिजयं करिष्यामीति भगवदध्यवसायं ज्ञात्वा अग्निरप्यर्जुने संतुष्टो जात इत्याह सोऽग्निस्तुष्ट इति।

SRI SUBODHINI: This was not done due to the wish of Arjuna, as our Lord Shri Krishna is the Lord of everyone. Whenever our Lord, either through their mind or asked them to come near to Him, the Pandavas prayed to Him i.e. this prayer was done, through the mind of our Lord to our Lord only! Like it is told to someone through a message, here also, whatever is to be done by the Lord is explained like a "message". In other words, the "sender" and the "hearer" of the message is our Lord only. Then only, Viswakarma created this most astonishing and wonderful city. The reason for making this city through Viswakarma was that, if this city was made by any other, then it would not be more beautiful than the city, where Duryodhana lives nor it will create "envy" in their minds. In fact our Lord could have created this city through his mind itself, and there would be no "blemish" on this either.

If Viswakarma had known, that this city will not be used by our Lord, then he may not create a "beautiful" city. Hence, the Lord stayed put and began to supervise the creation of this city, through which, Viswakarma got the faith, that here the Lord himself will stay. Due to this, he began to create a most wonderful and astonishing city. Was our Lord really making this for Himself? This doubt is removed by telling that, "Our Lord was interested in creating this city for the welfare and pleasure of His beloved devotees. Hence not for Himself, but He caused this city to be built, for His friends' pleasure and welfare viz. the Pandavas. Not only our Lord arranged to create such a "best" place for His devotees, but He

stayed there also, and gave the gift of the Khandava forest to the fire god! If He had not done this, the fire god would not have become pleased. Our Lord, for the sake of the welfare of His devotees, began to take upon himself, various attributes and duties (Gunas) and in this way, He became the charioteer of Arjuna. This was one of the ways, the Lord exhibited the adoption of a "certain" attribute (Guna), for the sake of His devotees.

Although staying hidden, on seeing the determination of the Lord that, he will conquer Indra and others through Arjuna, the fire god became very happy with Arjuna. This is being described, through the following verse.

सोऽग्निस्तुष्टो धनुरदाद्धयान्श्चेतानथं नृप।

अर्जुनायाक्षयौ तूणौ वर्म चाभेद्यमस्त्रिभिः॥२६॥

VERSE 26 Meaning: "Oh king! the fire god became pleased and gave to Arjuna a bow, white horses, limitless "holder" of arrows and also a shield armour made out of arrows."

श्रीसुबोधिनी : अग्नेः पञ्चाङ्गानि पञ्चापि दत्तवान्। 'धनुर्यज्ञादुत्पन्नमिषवश्च यज्ञजन्मा हीति श्रुतेः। श्वेताः हयाः सात्त्विकाः मथनादुद्धृताः आग्नेया एव। अक्षयतूणीरावपि साहचर्यादाग्नेयौ। सर्वैरेवास्त्रिभिरभेद्यं वर्म दैवत्यमपि 'अग्निः सर्वा देवता' इत्याग्नेयमेव ॥२६॥

अन्यदपि दापितवानित्याह मयश्च मोचित इति।

SRI SUBODHINI: Agni has 5 parts or limbs. All these 5, the fire god gave to Arjuna. From the "sacrifice" (Yagna), the "bow" has been originated. The arrow is also born out of this sacrifice. This is how it is said in the scriptures. When the "fire" was "churned",

the “Satwik” horses were born, and hence they are also of the “fire”! i.e. created from “fire”! The “limitless” holder of arrows also, as it stays along with, is considered as being originated by fire. The shield armour is unbreakable, and all these 5 items are “celestial” in nature. That is why, it is said, that all these were related to the fire god!

Many other things. were given. This is being described through the next verse.

मयश्च मोचितो वह्नेः सभां उपाहरत्।

यस्मिन्दुर्योधनस्यासीज्जलस्थलदृशि भ्रमः॥२७॥

VERSE 27 Meaning: “Fire god saved Maya. Due to this, Maya gave Arjuna an “assembly hall”, in which Duryodhana got the vision of water on the ground and of the “ground” in water!”

श्रीसुबोधिनी : अत्राशेषविशेषकथा भारतादनुसन्धेया। वह्नेर्मोचितो मयः सख्ये सभामुपाहरत्। भगवता मोचितः भगवते स्वकार्यं दातुमयुक्तम्, भगवति न प्रभवतीति च, उपकारश्च कर्तव्यः, अतः साक्षादातुमशक्तः सख्ये अर्जुनायोपाहरत्। सख्ये दत्तं च भगवान् मन्यते। यद्यप्यर्जुनः सखा तथापि तत्सम्बन्धात् राज्ञे दत्तमिति। तस्या उपयोगमाह यस्यामिति। जले स्थलभ्रमः, स्थले च जलभ्रम इति। वस्तुनि न भ्रमः, किन्तु दृश्येव॥२७॥

एवं मुख्यशक्त्या ऐश्वर्यरूपया स्वरूपज्ञानरूपया वा यावत्कर्तव्यं तत्कृत्वा तावत्तामात्मसादकृत्वा अन्यथा सर्वात्मना अन्योपकारो न भवतीति तस्या विवाहं कर्तुं भगवान् द्वारकां गत इत्याह स तेनेति।

SRI SUBODHINI: We should understand the full story of “Maya” from the Mahabharata. As he was saved from the fire, Maya gave to his friend a “beautiful hall or assembly”. It was our Lord, who had rescued him, but he

thought, that it was not appropriate to give something to our Lord. Of course, even something very big is given to our Lord, it will not make any difference to our Lord or affect Him in any way. But as Maya wanted to repay back to our Lord something, for having saved him from the fire, (i.e. if he does not do this, he will be treated as an "ungrateful" person), and as he was not capable of giving anything appropriate to our Lord, he decided to give AN OBJECT TO OUR LORD'S FRIEND (ARJUNA), WHICH OUR LORD WILL TREAT AS "HIS OWN" But Arjuna is our Lord's friend. Even then, due to Arjuna being the brother of Yudhishtira, Maya gave the assembly hall to the king. The use of this "hall" (Sabha) is being spoken, that Duryodhana got the delusion of getting a vision of "earth" on water, and vice versa! Of course the "delusion" was not on the ground or on the object but was in the "vision" of Duryodhana.

In this way, our Lord after doing whatever was required to be done through His attribute (quality) of "Aishwaryam" (opulence) and through the important power of "Jnana" of His own nature (Swaroopa), but He avoided Himself to be controlled by the Pandavas. (If He were to do this i.e. make himself under their control, then He will not be able to confer benefits and help on all others from His Divine self as being the Aatma of everyone.) Later with a view to marry her, (Kaalindi) our Lord came back to Dwaraka, and this is being described through the next verse.

स तेन समनुज्ञातः सुहृद्भिश्चानुमोदितः।

आययौ द्वारकां भूयः सात्यकिप्रमुखैर्वृतः॥२८॥

VERSE 28 Meaning: "Our Lord, accompanied by Sathyaki and other important Yadavas, came back to

Dwaraka, after getting approval from Raja Yushishtira, Arjuna, Maya and other good friends.”

श्रीसुबोधिनी : सोऽर्जुनः सखा राजा वा। तेन मयेनार्जुनेन वा सम्यगनुज्ञातः स्वस्य कृतकार्यत्वं ज्ञात्वा सर्वैरेव बन्धुभिर्गमनं कृतं चानुमोदितः, चकाराद्देवैरपि। स्वकृतं सर्वजनीन जातमिति ज्ञापयितुमेतदुक्तम्। यैः सह गतः तैः सह पुनरागत इति। कृत्यैव ते कृतार्थाः कृता इति न सहायार्थं तेषामुपयोगः कर्तव्य इति सूचितम्। अतः सात्यकिप्रभृतयस्तत्र न विनियुक्ताः। नयनानयने तु विवाहस्य प्रामाणिकत्वज्ञापके॥२८॥

अतः सर्वसम्मतां पश्चात्तामुपयेम इत्याह अथेति।

SRI SUBODHINI: Our Lord took the permission from His friend Arjuna, the king and Maya too. After realizing that His work is over in this place, accompanied by His relatives, our Lord set out for Dwaraka. All of them approved the return of our Lord. The word “Cha” (and) has been used to denote, that even the celestial gods approved the return to Dwaraka. The Lord became happy, that whatever was done by Him has made everyone happy. He came back with those, with whom he had gone earlier. He made everyone attain their goals, welfare and prosperity, through His “actions”. From this, it is indicated, that He did not need the help of all those, who had accompanied Him, for the completion of His tasks e.g. Sathyaki and others were not used by our Lord for any work. He had taken them and had brought them back also only for the purpose of letting the world know about His marriage.

Later, with the consent of everyone, He married her and this is being described, through the following verse.

अथोपयेमे कालिन्दीं सुपुण्यत्वृक्ष ऊर्जिते।

वितन्वन्परमानन्दं स्वानां परममङ्गलम्॥२९॥

VERSE 29 Meaning: "After finding out the appropriate sacred proper time and star, our Lord married Kaalindi, giving great bliss and auspiciousness to His relatives."

श्रीसुबोधिनी : सुष्ठु पुण्ये नक्षत्रे ऊर्जितेसर्वग्रहानुगुणे। पुण्यनक्षत्र वैदिकम्। ऊर्जितत्वं ज्योतिः-शास्त्रप्रशस्तत्वम्। वितन्वन् परमानन्दमिती सर्वेषां सम्मतिरुक्ता रुक्मिणीप्रभृतीनामपि। किञ्च। विवाहमात्रेण न सुखं दत्तवान्, किन्तु स्वरूपतोऽपि परममङ्गलरूपः अतो विशिष्टः फलदायी जात इत्यर्थः॥२९॥

विवाहान्तरमाह द्वाभ्याम्, विन्दानुविन्दाविति।

SRI SUBODHINI: Whatever is good and auspicious, as determined by the science of Astrology, and when all the planets were sacred, pure and auspicious, on the Vedic "Pushya" star-day, enhancing the bliss of everyone, our Lord married Kaalindi. By telling like this, it is indicated, that Rukmini and others had approved this marriage, along with all the relatives. He did not confer bliss and welfare by this marriage, but He made everyone auspicious through His own Divine form and nature. That is, He conferred special and "best" results on everyone. This is the purport.

Through the next 2 verses, the other marriages are being described.

विन्दानुविन्दावावन्त्यौ दुर्योधनवशानुगौ।

स्वयंवरे स्वभगिनीं कृष्णे सक्तां न्यषेधताम्॥३०॥

राजाधिदेव्यास्तनयां मित्रविन्दां पितृष्वसुः।

प्रसह्य हतवान्कृष्णो राजन् राज्ञां प्रपश्यताम्॥३१॥

VERSES 30 and 31 Meaning: "A royal princess by the name of Mitravinda, who was the sister of Vinda and

Aravinda, desired to marry Shri Krishna. But her brothers objected to this marriage, as they were under the control of Duryodhana and followed him.” (30)

“Mitravinda was the daughter of our Lord’s aunt by the name of Rajādhidevi and our Lord took her away, through force, when the kings were watching.” (31)

श्रीसुबोधिनी : द्वितीयपक्षस्येयम्। तानप्युद्धर्तुं भगवान् गृह्णाति। मित्रविन्दाया अवन्तिदेशे स्थितिः। तत्रैव स्वयंवरः। तत्र दुर्योधनादयोऽपि गताः। भगवांश्च। ततः स्वयंवरणप्रस्तावे दूरान्द्रगवन्तं दृष्ट्वा निकटे स्थितौ भ्रातरावाह ‘मया कृष्णो वरणीय’ इति। ततस्तौ तस्या आसक्तिं च ज्ञातवन्तौ। तयोर्विचारेण दुर्योधनो वरणीय इति। यतस्तस्यैव वशावनुगौ च। यथा रुक्मी। स्वभगिनी स्वोदरेति न तत्रान्यं प्रतिबन्धं कर्तुं शक्तः। **न्यषेधताम्**। भगवत्सम्मुखे विलम्बमानाम्। ततः अपसार्य दुर्योधनसमीपे नेतुं प्रवृत्तावित्यर्थः। ततो भगवानेतज्ज्ञात्वा तौ दूरीकृत्य रथवेगेन शीघ्रमागत्य तां जहारेत्याह **राजाधिदेव्या** इति। राजाधिदेवी वसुदेवभगिनी नवमे निरूपिता। सा तु लोकन्यायेन मातुकन्यावत् भाग व एव भवति। अतो न दानापेक्षा। कन्यायां परमन्यासक्तायां ग्राह्या नवेति विचारः। सापि राजस्वधिकं दीव्यतीति भगवन्तमेव मन्यते। कन्यापि मित्राण्येवविन्दतीति नानभिप्रेतं प्राप्नोति। **पितृष्वसुरिति** कुलद्वयेऽपि तस्या विवाहः सम्मत इति बोधितम्। **प्रसह्येति** भ्रातृभ्यामाच्छिद्य। यतः **कृष्णः** स्त्रीणां हितकर्ता। अन्ये च राजानः साक्षिणो जाताः। तेनायं विवाहः सर्वसम्मतः सर्वसाक्षिकश्च। संबोधनं च तादृशम्। सम्मतमिति सम्मत्यर्थम्॥३१॥

तृतीयं विवाहमाह भक्तिरूपम्, नग्नजिदिति चतुर्विंशतिभिः।

SRI SUBODHINI: Mitravinda’s family belonged to the camp of Duryodhana. With a view to redeem her, our Lord took her away. Mitravinda stayed in Avanti. There the “Swayamvara” (choosing the bridegroom) took place. Duryodhana and others also went there to participate in this. Our Lord also went there. At the time of the “Swayamvara”, on seeing the Lord from a distance, Mitravinda told her brothers, who were nearby that, “I

will choose and marry Shri Krishna only". The brothers, after realizing, that Mitravinda was loving and attached to Shri Krishna, were against this "match", as they were eager, that Mitravinda get married to Duryodhana. These brothers were under the control of Duryodhana, and were his followers also. Like Rukmi, here also, Mitravinda was the sister of these two brothers, and there was no one, who could oppose them. Hence, they prevented Mitravinda from marrying our Lord Shri Krishna. She was at that time, standing before Shri Krishna. These brothers now acted to take her away from our Lord, and put her before Duryodhana. At this time, our Lord, through the force of His chariot, came there quickly, and took Mitravinda away! The mother of Mitravinda was the sister of Vasudeva. This has been explained in the 9th canto. From the point of the "worldly" relationship, Mitravinda was our Lord's "aunt's" daughter. Hence, there was no problem in getting married her to our Lord. Moreover Mitravinda desired to marry our Lord only, who was shining very "specially" in comparison to all the kings, who were present there. Due to this, Mitravinda regarded our Lord as the "best" among all those who were present there. The "bride" in this way desired only for the Lord, who is the benefactor for this entire universe. This will not lead to sorrow for her. By being his aunt's daughter, (the sister of his father) it was considered, that she could get married to both the families. The word "use of force" is used here to denote, that she was taken away forcibly from her brothers, as our Lord Shri Krishna always did the highest welfare to women! All other kings became just "witnesses" only! In this way, all these persons, approved our Lord's marriage, and all of them became the "witnesses" for our Lord's marriage! Our Lord's next marriage with a "bride" who

symbolized “Bhakthi” (devotion to our Lord) is being explained in the next 24 verses.

नग्नजिन्नाम कौरव्य आसीद्राजातिधार्मिकः।

तस्य सत्याभवत्कन्या देवी नाग्नजिती नृप॥३२॥

VERSE 32 Meaning: “Oh king of the Kuru clan! There was a king called Nagnajit, who was a righteous ruler (Dharmaatma). His daughter’s name was Sathya”. (Nagnajiti).

श्रीसुबोधिनी : ज्ञाने सर्वे विरोधिनः, भक्तौ प्रकृतिरेवेति व्यसनान्येवात्र बाधकानीति तान्येकेन रूपेण दूरीकर्तुमशक्यानीति सप्तविधा साधनशक्तिरुक्ता। अन्यथा त्रिभिरेव प्रेमसम्पत्तौ पादसेवनादीनां वैयर्थ्यमेव स्यात्। सख्यात्मनिवेदने च भगवता स्वधर्मस्थापनार्थं क्रियेते। तत्कृत्वा भगवत्तुल्यः पश्चाद्व्यसनानि समूलंदूरीकरोतीति ज्ञापयितुं स्वयं भगवानत्र सप्त रूपाणि करिष्यति। इयं च भक्तिः पाषण्डे न भवतीति ज्ञापयितुं नग्नजिद्राज्ञः कन्यात्वेन सा निरूप्यते। नग्नान् वेदरहितान् जयतीति। अत एव प्रसिद्धः। त्वमपि कौरव्यः। कौरववंशे उत्पन्नः विश्वासं करिष्यतीति। न केवलं विपक्षानेव दूरीकरोति, किन्तु श्रौतस्मार्तादिसर्वधर्मपरः। **अतिधार्मिकः।** स्वरूपतोऽपि महान् राजा। तस्य गुणत्रयमपि समीचीनमिती तत उत्पन्ना नाग्नजितीत्याह तस्येति। **कौसल्येति** पाठे कोसलदेशाधिपतिरयोध्याराजा। **सत्येति** नाम। स्वरूपतः फलतः साधनतश्चेयं भक्तिः सत्येति। अत एव वेदविरुद्धमतेषु अधमेषु कर्मविहीनेषु भक्तिः सत्या न भवतीति द्योतितम्। उत्कर्षवादा एवातोऽन्यथा। अन्यथा भक्तिशास्त्रं व्यर्थमेव स्यात्। सहस्रशो भगवदंशा दृष्टप्रत्ययान्यपि सम्पादयन्तीति शास्त्रे अनुक्ता भक्तिः न भक्तिरिति। भगवत्साक्षात्कारात्पूर्वमेवैषा व्यवस्था। सा च देवतारूपा अलौकिकी कन्या न कमपि भगवदंशं गृहीत्वा स्थिता। असाधारणी मूलभूतेनैव ग्राह्या, न केवलम्, यतो भक्तिः प्राप्यते, स एव वेदानुसारी। किन्तु यत्रापि तिष्ठति तेनापि तथा भाव्यमिति **नाग्नजितीत्युक्तम्।** पितुरनुसारिणी, न मातुरिति ज्ञापयितुं च। ‘धन्या पितृमुखी कन्या’ इति वाक्यात्। **नृपेति** स्नेहार्थं सम्बोधनमनासक्त्यर्थं च॥३२॥

सा भगवन्निमित्तमेव कथं स्थितेति शङ्कां परिहर्तुं तत्प्राप्तौ व्यसनानीव प्रतिबन्धका वृषाः स्थिता इत्याह न तां शेकुरिति।

SRI SUBODHINI: In “Jnana”, every material in the universe is considered as “inimical” (i.e. in this path of “knowledge” everything else is “negated”, as if they are not existing). In the path of Bhakthi only, one’s own “nature” (Prakruti) is one’s own enemy. Through this, in this path, sorrow etc. are the obstructions or enemies (i.e. unfulfilled desires leading to sorrow and the sense of suffering caused by the wrong illusions created by the “me” and “mine” (AHAMTA AND MAMATA). All this sorrow is very difficult to be eradicated through a single method only. Hence with a view to conquer this sorrow, 7 ways of “efforts or Saadhan” have been specified. If this is not so, then a devotee could easily attain love and Bhakthi for our Lord, through the three paths of “hearing” (Sravanam), “singing and glorifying” (Keerthanam) and “remembering” (Smaranam) and there will not be any necessity for the other paths such as doing personal “Seva” or service to our Lord, such as “Paadasevanam” (worshipping His feet). Our Lord himself has instituted the remaining two paths viz. “friendship” (Sakhyam) and “surrendering oneself totally” (Aatma Nivedanam), with a view to establish His own “Dharma” or His virtues and qualities. Hence, a devotee, through these two paths imbibes the virtues of the Lord and later, all his sorrows are eradicated from their very roots! With a view to make the universe understand this, our Lord will assume 7 Divine forms of His nature. This sort of devotion or Bhakthi cannot be practiced by atheistic persons. With a view to reiterate this fact, it is said, that this girl was born as the daughter of a great noble virtuous (Dharmaatma) king Nagnajit. How did the king Nagnajit

become famous as a “Dharmaatma”? It is said, that this king used to choose and conquer those, who did not believe in the Vedas or the Vedic path! In other words, this king put constant efforts and took pain to make people understand the “truths” embedded in the Vedic path, and made them get devotion to our Lord, by making them get “taste” in following the path. “You also are born in the family of the Kuru clan! Hence certainly you will have faith”.

This king Nagnajit, not only convinced the persons opposing the Vedic path, but also made them get loving and attached to the Vedic practices and Dharma, as contained in the Vedas and the other scriptures. Due to his efforts, many people became devotees of our Lord by attaining Bhakthi or love for our Lord. In this way, this king was a great noble person (Dharmaatma) and a great king. His daughter was also like him.

If in this verse, we read the words as “Kausalya” then we have to conclude that Nagnajit was the king of Ayodhya — of the Kosala territory. The daughter’s name was Sathya. She, through her inner nature, results and efforts, was symbolic of pure “Bhakthi” or devotion to our Lord! Due to this reason only, all the religious paths, which are against the Vedas and do not have faith in the various “Karma” (actions) stipulated in the Vedas, do not confer “real devotion” to our Lord. This is the purport of this analysis. Some people, with a view to show the greatness of “Bhakthi” per se, say, that even if we develop this type of “non real” Bhakthi through the “non Vedic” paths, a votary of this path will get the benefit of “Bhakthi”! This is told only to extol the greatness of “devotion” as otherwise it’s “greatness” will not be understood or realized by all!

But in reality, one should not be devoted fully to the non-Vedic paths as then, due to this attachment to "Adharma" (wrong paths), the devotee may contravene the stipulations on good conduct and character as contained in the Sastras, and thus the role of the latter will be rendered as "waste" — because in these paths, the rules of good conduct, character, practices etc. are not observed or practiced. In this world, we do come across thousands of persons, with great power and capacity. They all have in them the manifestations of our Lord's "part" (power) only. Bhakthi in them is not based on the holy scriptures and this devotion is only a superficial one.

TRUE BHAKTHI IS BLESSED BY OUR LORD'S "DARSAN" OR REALIZATION ONLY. THUS, TRUE BHAKTHI IS BLESSED BY OUR LORD ALONG WITH HIS "DARSAN"

This "celestial girl" was supernatural. She was not ordinary and could be "accepted" only by our Lord! She was not only following the Vedic tenets or glorifying them, through which one attains the Bhakthi to our Lord, but wherever she stayed, she made the "people" around her also of the same "devotional" nature! That is why, her name has been given as "Nagnajit". This "word" has been used to signify, that she was always following her father totally and fully, not her mother! In the scriptures, it is said, "praiseworthy indeed is the daughter, who follows the conduct of her father" (DHANYA PITRUMUKHI KANYA). "Oh king!" Shri Sukadeva has made this addressal to emphasize his love for the king, and also to show his detachment.

Why was she waiting for our Lord only to come? With a view to avoid this doubt, in the following verse,

(Dharmatma) king Nagnajit. How did he king Nagnajit

it is said that, there were obstacles, in the form of “sorrow”, symbolized by the “bulls” for her attaining the Lord.

न तां शेकुर्नृपा वोढुमजित्वा सप्त गोवृषान्।

तीक्ष्णशृङ्गान् सुदुर्मर्षान् वीरगन्धासहान् खलान्॥३३॥

VERSE 33 Meaning: “The king had taken an oath, that only that person can marry “my daughter”, who, as valiant person, is able to conquer the 7 bulls, who cannot even stand the smell of valiant person, cruel, with sharp horns and were very dangerous. Those kings, who had come over, could not be victorious over these bulls, and hence, they could not marry Sathya and take her.”

श्रीसुबोधिनी : यतो नृपा राजसाः। अत एव तां वोढुं सप्तगोवृषान् अबध्यान् रुधिरसम्बन्धमपिकारयितुमयुक्तान् स्वतः अजित्वा तां वोढुं न शक्ताः। सप्तभिर्मिलितैर्जये सप्तानां सा भवतीति वैदिक पक्षे स निषिद्ध इति नग्नजिता न क्रियते। ‘तस्मात् नैका द्वौ पती विन्दत’ इति श्रुतेः। वाक्षीद्रौपदीप्रभृतिषु ‘ते दश प्राणाः, एते चेन्द्राः, पञ्चमुखो वा महादेव’ इति कालवशात्पुष्टिवशाद्वा प्रलयात्पूर्वमेवं भवतीति न मर्यादामेवं कर्तुं युक्तम्। तस्माद्भक्तिर्भगवतैव प्राप्तव्या, ज्ञानेन च भगवत्त्वमिति पूर्णबोधा एव भगवद्भक्ता भवन्ति। तान् वृषान् अजेयत्वार्थं वर्णयति तीक्ष्णशृङ्गानिति। शरीरेण दुष्टता निरूपिता। अजेयता च। सुदुर्मर्षानिति। दुष्टो मर्षः क्रोधो येषामिति स्वभावदोषो निरूपितः। अन्तःकरणदोषो वा। इन्द्रियदोषानाह। वीरस्य गन्धमपि न सहन्त इति। खलानिति सहजो जीवदोषः। आसुरास्ते जीवा इति। अतो दोषचतुष्टयादजेयाः॥३३॥

अतः सर्वेषु निवृत्तेषु भगवान् प्रवृत्त इत्याह तां श्रुत्वेति।

SRI SUBODHINI: The kings were “Rajasik”. Due to this, they could not conquer the 7 bulls, which were almost “unkillable”, and could not even take out a drop of blood from them! Hence no one could marry Sathya,

as they could not control and be victorious over the 7 bulls! If seven kings together become victorious over the bulls, then all the seven kings will become her "husbands"! This is prohibited in the Vedic rules. Hence the noble king Nagnajit did not wish to do this "non-Vedic" way of marrying his daughter to 7 or more persons! It is clearly written in the Vedas that, "One bride cannot have two husbands" (TASMAAT NAIKA DVOW PATII VINDATE). In the case of Draupadi and others, the "odd different" practice did take place. This is explained, that the Pandavas not only constituted the 10 "vital airs" (Prana), but all the five of them were "Indras" (celestial kings) or they were Lord Siva, with 5 faces! Due to the factor of "time" (Kaala), or through the grace and desire of our Lord, this "different and odd" marriage of Draupadi took place! Before the big deluge, this type of marriages used to happen, but from the point of view of "good order" (Maryada), such kind of marriages are better avoided. Due to this reason Sathya, who symbolized "Bhakthi" to our Lord, certainly should marry our Lord only! Through "Jnana" (spiritual knowledge), one becomes of the nature of our Lord (Bhagawatwa) and due to this, only the one, who has the total "Jnana" can become a true Bhaktha of our Lord.

The 7 bulls were not "conquerable" easily. Their "attributes" are being described. Their horns were very sharp. This showed the "cruelty" of their bodies and their "unconquerable" nature. They were full of great dangerous anger — in this way, their inner nature and mind are explained. They could not tolerate even the smell of a valiant person — in this way the "blemish" of their senses is indicated. They were "bad" — in this way their "blemish" of attitude is explained. They were "demo-

niac" (Aasuri) in nature. In this way, through these 4 types of "blemish", these bulls were "indefatigable"!

When everyone gave up, our Lord took up this challenge. This is being described through the next verse.

तां श्रुत्वा वृषजिल्लभ्यां भगवान्सात्त्वतां पतिः।

जगाम कौसल्यपुरं सेन्येन महता वृतः॥३४॥

VERSE 34 Meaning: "The Master of the Yadavas, our Lord, heard that Sathya will be attainable only by the one, who is able to conquer the 7 bulls. He went to Ayodhya, with a big army."

श्रीसुबोधिनी : यो हि व्यसनापनुत्, स एव विषय इति लोके फलिष्यति।

SRI SUBODHINI: He who breaks, with determination, the stranglehold of "sorrow, he only succeeds or attains results in this world.

क्षुत्पिपासे तथा रोगाः कर्माणि द्विविधानि च।

लोकोपद्रवरूपाणि चत्वार्यावश्यकानि हि॥१॥

KĀRIKA 1 Meaning: "Hunger, thirst, disease and two types of wrong actions. ((1) The prohibited acts such as stealing gold etc. (2) "Actions" done with a "desire" as the sole motive. These "necessary" four factors, lead to suffering in this world."

द्यूतं पानं स्त्रियश्चेति त्रीण्यनावश्यकानि हि।

मृगयादिर्न सर्वेषां तस्मान्न व्यसनानि हि॥२॥

KĀRIKA 2 Meaning: "Gambling, consumption of alcohol and the company of non virtuous women — these three "sorrows" are not necessary at all. "Hunting" etc. are not done by everyone. Hence these do not constitute the factor for "sorrow".

विशेषेणासनं यत्र व्यसनं तत्प्रकीर्तितम्।
ज्ञातेऽपि दोषे यस्यास्ति न निवृत्तिस्तदेव तत्॥३॥

KĀRIKA 3 Meaning: “In which, one gets specific liking or attachment, this attachment is called as sorrow. Even if a “blemish” is well understood and realized but does not leave one or one is not able to give it up, the same is called as “sorrow”.”

श्रीसुबोधिनी : भगवानेव तानि दूरीकर्तुं शक्त इति वृषजिन्मात्रलभ्यां तां श्रुत्वा। समर्थो भगवान्। सात्वतां भक्तानां पतिः। अन्यथा भक्तोद्धारो न भवतीति स्वयं जगाम। कौसल्याः कौसलदेशराजानस्तेषां पुरमयोध्यम्। महता सैन्येन वृत् इति। महत्त्वाकाङ्क्षिणो राज्ञः संतोषार्थम्। ‘देवानां पूरयोध्या’ इत्यादिश्रुतौ नगर्या अपि दैत्यनिवारकत्वमुक्तम्॥३४॥

ततस्तस्याभिनन्दनमाह स कौलसपतिरिति।

SRI SUBODHINI: ONLY OUR LORD CAN REMOVE THE SORROW FROM HIS DEVOTEES. Hence Sathya will be attained only by the person, who becomes victorious over the 7 bulls! After hearing this, the Master of the Yadavas, who is capable of everything, our Lord, went himself to Ayodhya! If He did not go over there, then the redemption of the devotee Sathya will not take place. The king of the “Kosala” territory is called as “Kausala”. Their capital city is Ayodhya. In the Vedas it is said, “Ayodhya is the city of the celestial gods”. Through this, it is said, that the demons cannot live in this city. Our Lord took a big army and He did this, with a view to make the king of Kosala happy, as he was fond of “big” and “glorious” things! Otherwise, our Lord never felt the necessity for an army!

Later our Lord was greeted and welcomed by the king of Kosala, as per the following verse.

स कौसलपतिः प्रीतः प्रत्युत्थानासनादिभिः।

अर्हणेनापि गुरुणा पूजयन् प्रत्यनन्दत॥३५॥

VERSE 35 Meaning: “The king of Kosala, on seeing our Lord coming, got up from his seat and welcomed the Lord by greeting Him and gave a seat along with performing various types of grand worship with great joy.”

श्रीसुबोधिनी : महाश्चेन्नानुमन्येत, तदा बलादनभिप्रेतानां सम्बन्धिनी समीचीना न भवतीति तस्य पुरस्कार उच्यते। लौकिकन्यायेन स करिष्यतीति शङ्कां वारयितुमाह प्रीत इति। प्रत्युत्थानमासनं च आदिभूते येषाम्, स्वयमुपविष्टः। गुरुणा अर्हणेनेति। अमूल्यद्रव्यैः पूजयामास। एवं कर्तुः कन्यादानमभिप्रेतं भवतीति। ततः प्रत्यनन्दत साधु समागतमिति प्रतिनन्दनं च कृतवान्। कदाचिद्भगवान् कृपां कुर्यात्, तदा कन्या कृतार्था भविष्यतीति। अनेन राजा सन्दिग्ध इत्युक्तम्। वृषजयाभावेऽपि॥३५॥

अन्ये तु निःसन्दिग्धा एव, प्रतिज्ञापूर्णाभावेऽपि तन्मात्रादयः कन्या चेत्याह वरं विलोक्येति।

SRI SUBODHINI: If the king was an egoistic person, then he would not have given such a reception to our Lord. Then the Lord would have to use force to bring the bride! At this, the union between the Lord and Sathya will not be “one of love”, but it will be otherwise! It will not be right and good either to use force at this place. Due to this, it is said, that the king of Ayodhya was a great person, but not an egoistic one! Hence, he gave a grand reception to our Lord. Did he give this “reception” in the usual “wordly” (Loukik) way, as, any guest who visits us should be accorded proper reception? This doubt is removed by telling, that the king was very happy and cheerful (Pritaha) in receiving our Lord. He immediately got up as soon as, he saw our Lord, gave the Lord a

comfortable seat. When the Lord got seated, then he began to do worship with invaluable items of worship and did a glorious "Puja" or worship! He who does worship like this, will always consider giving away his daughter in marriage as "pleasant"! After the worship, he uttered the words of hearty welcome and greetings. All these things, the king did, with the thought in his mind, that if the Lord were to accept his daughter, it would make her attain her life's goals! Through this thought process, we can understand, that the king had no doubt on this. He now had the desire, that even if the Lord does not conquer the bulls, the Lord should very graciously accept his daughter, as His wife.

Her mother and the "bride" herself had no doubt at all about our Lord Krishna marrying Sathya. Even if the "oath" is not fulfilled, they will see to it, that the Lord is made to marry Sathya.

वरं विलोक्याभिमतं समागतं नरेन्द्रकन्या चकमे रमापतिम्।
भूयादयं मे पतिराशिषोऽमलाः करोतु सत्या यदि मे धृतो व्रतैः॥३६॥

VERSE 36 Meaning: "On seeing the "bride-groom", who was as per her own wishes, as the Lord was the consort of Goddess Laxmi (RAMAAPATI), Sathya got a desire to attain Him. She began to pray to our Lord, that she should have this "bridegroom" as her husband. "If I had done and observed various vows for this sake, then the Lord of the Universe, fulfill, and make my desire come true."

श्रीसुबोधिनी : कन्यया यो वरणीयः, सर्वेरपि, सोऽयं स्वयमागती वरयितुम्, तत्रापि स्वस्याभिमतम्। नरेन्द्रकन्या स्वयमपि विचक्षणा। अप्रहतश्च भगवद्वरणमार्ग इति निरूपयितुं बिशेषणमाह रमापतिमिति। दृष्ट्वा दर्शनफलं प्रार्थयति भूयादयं मे पतिरिति। ननु धर्मादीनां भगवति सामर्थ्याभावात् कथं

भगवान् पतिर्भविष्यतीत्याशङ्क्याह आशिषोऽमलाः सत्याः करोत्विति। अयं भगवानेव एतत्सर्वं सम्पादयतु। स्वस्मिन् स्वयमेव शक्तः। नन्वयं फलरूपः कथं तत्कृते साधनतामापद्यत इति चेत्, तत्राह यदि मे धृतोव्रतैरिति। व्रतैर्भगवन्नियमैः यैर्भगवान् बशो भवति तादृशैश्चेद्भूतः, तदा अस्मदधीन इति मे निर्दुष्टा आशिषः सत्याः करोतु। अनेन लोकप्रतीत्या गोपिकासु अन्यादृश्योऽप्याशिषः सत्याकरोतीति सूचितम्। अतो मम नास्त्येव सन्देह इति भावः। अनेन सर्वासां भगवानभिप्रेत इति निरूपितम्। अन्यथा व्रतकरण एव विरोधं कुर्युः॥३६॥

अग्रे यत्पादपङ्कजेति श्लोकः कन्याया एव प्रार्थनारूप इति केचित्। केचित्तु राज्ञ इत्यग्रे पठन्ति। तत्र प्रसादः कन्याया एव युक्तः। अतोऽत्रैव व्याख्यायते। पूर्वं स्वव्रतविश्वासेन भगवान् करिष्यतीत्युक्त्वा, ईश्वरस्य को वा नियामक इति; तस्य तोषार्थमाकाङ्क्षां प्रकटीकुर्वती प्रसादमेव प्रार्थयति यत्पादेति।

SRI SUBODHINI: Everyone, including the “bride” liked our Lord so much, that they all thought, that He only “deserves” her! In fact, the Lord has come by Himself to marry her. “We also want this only to happen”. The princess was clever and had very special beautiful features. Our Lord always weds, without any obstacle or problems. With a view to indicate that, our Lord has been referred to here as “Ramaapati” viz. the consort of Goddess Laxmi (Ramaa). Goddess Laxmi herself has chosen our Lord as her husband. Hence there is no doubt whatsoever to marry our Lord! After seeing the Lord, Sathya wanted to get the result of our Lord’s “Darsan”. She now prays to our Lord, that He should claim her and become her husband! In attaining our Lord, one’s qualities etc. are not capable at all. Then how will the Lord become her husband? Sathya now says that **ONLY THE LORD CAN DO EVERYTHING. ATTAINING HIM IS MADE POSSIBLE BY HIM ONLY, AS OUR LORD IS THE “PHALAM” (RESULT) BY HIM-**

SELF. How can He become the “effort” also? On this Sathya says that, “If I have kept those vows, through which the Lord comes under the control of His devotee, then let Him become mine”. In other words, “Let Him fulfill my desires”. She desired, that the Lord should make her vows come true through His blessings. She told through this, that, like He blessed the Gopis of Vraja, our Lord makes the desires of others also come true. “Hence my beloved Lord will certainly marry me, and I have no doubt on this at all. It is also indicated here, that our Lord is wanted and loved by everyone. If this was not so, others would have protested against her keeping the vows!

In the following verse, Sathya has prayed to our Lord. Some people say, that this verse is from the king himself. In this, the blessings to be made on Sathya seem to be appropriate. In the first instance, Sathya has told, that our Lord will respond and answer her prayers on the basis of her faith in the vows observed. But no one can control the actions of Ishwara — our Lord! Hence, she is now expressing her ardent desire for “His” being pleased with her, and prays once again, for His compassion, through the next verse.

यत्पादपङ्कजरजः शिरसा बिभर्ति-

श्रीरब्जजः सगिरिशः सहलोकपालैः।

लीलातनूः स्वकृतसेतुपरीप्सयासौ काले-

दधत्स भगवान् मम केन तुष्यते॥३७॥

VERSE 37 Meaning: “Goddess Laxmi, Lord Brahma, Lord Siva and all the rulers of this Universe and all others, adorn their head with the dust of the holy lotus like feet of our Lord. The Lord himself, with a view to

protect the “order” in this world, on various occasions, manifests Himself with His Leela-based forms, as per His own will and desire. How will this Lord of the Universe become happy with me? What is it's way?”

श्रीसुबोधिनी : भगवत्प्रसादे हि भगवानेव प्राप्स्यते, तथैव च काम्यते। तदतिदुर्लभम्। यत्र तस्य रज एव सर्वैः कामितमित्याह। यस्य पादपङ्कजरजः शिरसा बिभर्ति श्रीः। अब्जजो ब्रह्मा। गिरिशो महादेवः। तत्सहितः लोकपालैश्च सहितः। रजसा हि भगवदीयं शरीरं भवतीति पूर्वमुक्तम्। तदा भगवान् निःसन्दिग्धं प्राप्स्यते। स्वतन्त्रा भक्तिर्वा भवति। तत्रापि शिरसि बिभ्रति। एतच्छरीरवियोगे प्रथमं ततः एव देहार्म्भकाः परिष्वङ्गं कुर्वन्तीति। लक्ष्म्या अपि भगवदवतारेषु अवतारोऽपेक्षित इति, सर्वेष्वेव देहेषु यथा भगवत्सम्बन्धो भवति, तदर्थं मृग्यमेव। ब्रह्मादीनामपि स्वाधिकारसमाप्त्यनन्तरं यथा तथा भवति तदर्थं धारणं पुनरधिकारनिवृत्त्यर्थम्। नन्वितः पूर्वास्ते कथं बिभ्रतीत्याशङ्क्याह लीलातनूरिति। यो भगवान् स्वकृतानां धर्ममर्यादानां परीप्सया रक्षितुमिच्छया लीलातनूर्दधत् भवति। तेन चरणरजःसम्बन्धप्रार्थना च युक्तेति भावः। एवं सर्वप्रार्थनैः यमेवेत्याह असाविति। स पुरः स्फुरतीति साधनविलम्बः सोढुमशक्य इति, प्रसाद एवैतत्कार्यं सिध्यतीति, केन वा उपायेन तुष्येदिति जिज्ञासा। गत्वा चरणयोः पतित्वा प्रार्थनीयः, आहोस्विदन्यो वा कश्चिदुपाय इति। भगवत्त्वादेव दानादिपक्षो निराकृतः॥३७॥

अचिन्तितमपि कल्पयिष्यतीति संभावनया मनोरथः। अत एव भगवान् तमुपायं कल्पितवानित्याह अर्चितमिति।

SRI SUBODHINI: On our Lord getting pleased only, He will become attainable. Everyone has this desire and to attain Him is very difficult i.e. rare. Everyone desires to get blessed with the dust of His lotus feet – like Goddess Laxmi, Lord Brahma, Lord Siva and the deities and rulers of this world! They always wait, with the desire to get the dust of our Lord's holy feet. Why? ONLY THROUGH THE BLESSINGS OF THE DUST OF OUR LORD'S FEET, ONE'S BODY BECOMES AS

'BELONGING' TO OUR LORD (BHAGAWADIYA). This is being told later i.e. when the body becomes that of the Lord, then it becomes certain, that the devotee will attain the Lord. Alternately the devotee gets the pure Bhakthi to the Lord, which is attained only through His grace (PUSHTI SUDHA BHAKTHI). At every situation or stage, they wear the dust of our Lord's holy feet on their head! Even when the body leaves these devotees, in the first instance, through this "dust" only, their "another" body is made, along with the other materials. IN OTHER WORDS A DEVOTEE ALWAYS GETS HIS NEW BODIES, AS BELONGING TO OUR LORD ONLY (BHAGAWADIYA). When the Lord takes His incarnation, then goddess Lamxi also takes Her incarnation. WHATEVER BODY ONE GETS, ONE SHOULD SEARCH FOR AND ATTAIN OUR LORD'S RELATIONSHIP. Lord Brahma and others always crave to wear this dust of our Lord's feet, so that after their "job" is done (as desired by our Lord), they wish to attain the bodies, which would belong to our Lord only (Bhagawadiya).

If this desire is in them, how were they attaining the dust of our Lord's lotus feet before? (i.e. before our Lord took a "form"?) Answering this, our Shri Mahaprabhuji says, that the Lord manifests Himself, as per His desire, in His Leela bodies for the purpose of protecting the "order of Dhârma", which He has made. Hence the prayer for the dust of His holy feet is indeed right. This is the purport. In this way, everyone should pray for this only. "Oh Lord! only your compassion can make this possible. I am very eager to know the way, through which You will get satisfied! Is it that I should proceed, fall at His feet and pray, catching hold of His feet? Or is there any other way?" As it is our Lord, to whom this prayer

is made, there is no question of attaining His “satisfaction” through charity etc.

The Lord is capable of creating an object, which one cannot even think or imagine! When the king desired, through this way of thinking, then the Lord created the specific way, which is being explained in the following verse.

अर्चितं पुनरित्याह नारायण जगत्पते।

आत्मानन्देन पूर्णस्य करवाणि किमल्पकः॥३८॥

VERSE 38 Meaning: “The king once again worshipped our Lord and told Him, “Oh Narayana! Oh Lord of the Universe! What worship can I do by way of Seva or service, petty as I am, to You, who is fully and totally filled with the bliss of your own Aatma” (Atmaananda).

श्रीसुबोधिनी : पुनः पूजयित्वा भगवत्प्रेरणया स्वयमेव राजा किञ्चित्प्रार्थितवान्। इति वक्ष्यमाणप्रकारम्, यथा कन्यामनोरथः सिध्यति। अन्तर्बहिःपूर्णस्य नियामकस्य किं वक्तव्यं किं कर्तव्यमित्यभिप्रायेणाह। नारायण प्रेरक। जगत्पते बहिर्नियामक। अतो यथेच्छसि तथैव कारयसि। तस्मान्न किञ्चिद्वक्तव्यम्। किञ्च अपूर्णं हि केनचित् क्रियया पूर्यते, अयं तु पूर्णानन्देनैव पूर्णः, आत्मैव आनन्दः। व्यापकत्वे विरलता स्यादिति बृंहणत्वलक्षणं पूर्णत्वमाह पूर्णस्येति। तत्राप्यहमल्पकः अत्यल्पः कुत्सितोऽल्पो वा, अनानन्दत्वात्॥३८॥

प्रस्तावनार्थमेव भगवांस्तं प्रेरितवान्, यथा याचितोऽपि न प्रत्याख्याति, अतोऽवसरं प्राप्य भगवान् भक्तहितार्थी तं याचितवानित्याह तमाहेति।

SRI SUBODHINI: The king did again the worship of the Lord. And as inspired by our Lord, he began to pray further. This is a way of telling, through which the desire of the “bride” gets fulfilled. Our Lord is full both inside and outside and is the controller of everyone and everything. What can one say about the Lord? What can one do either, when the Lord of the Universe is present

before oneself! With this view, the king says that, “Oh Lord! As You are the Lord of the Universe, You are the “ordainer and controller” of everything outside too! Due to this reason, as per your will and desire only, everyone moves and acts accordingly. Hence, nothing should be said! Can anyone make the “empty” get filled up through any action? (i.e. by nature, we the Jivas are “empty” without our Lord). “Oh Lord! You are giving us the “Darsan” of your Divine form, it is filled up totally only with the full “bliss” or Aananda! AATMA IS BLISS ONLY. OR AATMA ONLY IS BLISSFUL. IT IS YOU, WHO HAS MANIFESTED AS THE MANY, LOOKING DIFFERENT FROM EACH MANIFESTATION. BUT YOU ARE ALL-ENCOMPASSING AND ALL-ENVELOPING. That is why, the word “Poornasya” has been used to emphasize the fullness of the big and that which is present everywhere. “What can I, very petty and very lowly person, say in the presence of the “total Divinity” (Poorna), which is giving me “Darsan”?”

Our Lord only had inspired the king to speak like this. Our Lord did not ask anything. When an opportunity arose, our Lord, who always thinks of the welfare of His devotees, began to ask him. This is described through the next verse.

श्रीशुक उवाच—

तमाह भगवान्हृष्टः कृतासनपरिग्रहः।

मेघगम्भीरया वाचा सस्मितं कुरुनन्दन॥३९॥

VERSE 39 Meaning: “Shri Sukadeva said, “Oh! Scion of the Kuru clan! Our Lord, while being seated on His seat, with a cheerful mind, smilingly and with a majestic voice, resembling the roaring of the clouds, began to speak to the king.”

श्रीसुबोधिनी : भगवानिति सर्वसमर्थः पूर्णः। पूर्णस्य याचनं न विगीतम्, प्रत्युपकारसम्भवात्। कृष्ण इति स्त्रीणां हितः। कृतासनपरिग्रह इत्यव्यग्रः। तस्यासनं चेत्परिगृहीतम्, अन्यदपि परिग्राह्यमिति। न हि भोजनार्थमुपविष्टस्तृप्तेः पूर्वमुत्तिष्ठति। न वा तदा याचनं दोषाय। तस्य सर्वमेव दुःखं नाशयतीति मेघगम्भीरयेति। सस्मितमिति किञ्चिन्मोहयन् यावता प्रयच्छति कन्यामेव, नत्वात्मानम्। तथा सति कन्या अग्राह्या स्यात्। सम्बोधनं विश्वासाय॥३९॥

भगवान् याचनदोषं परिहरन् याचते नरेन्द्रेति।

SRI SUBODHINI: The word, “Bhagawan” has been used to reemphasize His omnipotency and all-capability! and “totality” When the “fulfilled” (Poorna) Lord begins to ask for anything, then it is not a “blemish” on His part. As He is capable of giving us back in plenty by way of blessings etc. HIS ASKING US ITSELF IS AN ACT OF BENEFIT TO US. Our Bhagawan is Lord Krishna; hence He is always keen to do good to women. Our Lord was seated, and He was in a peaceful mood. When He has accepted a “seat”, He can definitely ask for other things like the one who has sat, for having his food, asks for various dishes, till he is satisfied or completes his meal! Our Lord’s words now resembled the roaring majesty of the clouds and “His asking” removes the sorrows of everyone. He was infatuating a little, through His smile, and He began to ask for the “bride” and not the “Aatma” of anyone! As the bride was exquisite and special, she should be unattainable to everyone else (except to our Lord). The addressal of the king as the “scion of the Kuru clan” has been made for creating “faith and trust”.

Our Lord is removing the “blemish” by “asking”. This is being dealt with in the following verse.

he should do only his own “Dharma” (show his valour)

श्रीभागवानुवाच—

नरेन्द्र याञ्चा कविभिर्विगर्हिता

राजन्यबन्धोर्निजधर्मवर्तिनः।

तथापि याचे तव सौहृदेच्छया

कन्यां त्वदीयां न हि शुल्कदा वयम्॥४०॥

VERSE 40 Meaning: “Our Lord said, “Oh king! Wise Pandits say that to “ask” is a bad thing! The member of the warrior class, who performs his duties well, is condemned, when he begins to “ask” or “beg”! Even then, I am requesting you to give your daughter in marriage to Me. The reason for this, is that I am interested to be your friend. We do not bring our brides by paying money.”

श्रीसुबोधिनी : स्त्रीणां हितार्थमवतीर्णस्य येन केनाप्युपायेन तद्धितं साधनीयमिति मम न दोषः। तथापि राजन्यनाट्यं कुर्वतस्तद्विरुद्धं न कर्तव्यमिति तदर्थं सामान्यन्यायमाह। राजन्यबन्धोर्याञ्चा कविभिर्विगर्हिता। ब्रह्मवृत्तिरेव सा। नरेन्द्रेति सम्बोधनेन संमतिः प्रदर्शिता। यागविचारे यागादाविन्द्रः प्रार्थ्यत इति नरनाट्ये प्रार्थना न विगीतेति सूचितम्। स्तुतिरप्यनेन कृता। कविभिरिति विचक्षणैः। ते ह्येवं मन्यन्ते। भगवता वीर्यं क्षत्रियेभ्यो दत्तम्। यत्किञ्चिदपेक्षितं तद्वीर्येणैव साधनीयमिति। अनेनादाने बलादपि नेष्यामीति सूचितम्। आपत्सु याचनं न दुष्यतीत्यत आह निजधर्मवर्तिन इति। निजधर्मो वीर्यम्। रागे उत्पन्ने राग एव निवारणीयः। अनिवृत्तौ वा स्वधर्मः कर्तव्यः। ततो मरणं प्राप्तिर्वा। मरणेऽपि परतः प्राप्नोति। तस्माद्वीर्यमेव कर्तव्यम्। तथापि याच इत्याह तथापीति। एवं करणे हेतुः सौहृदेच्छया। यथा त्वदीया कन्या अभिलषिता, एवं सौहार्दमपि। ततो वीर्यं द्वयं न सिध्यति। ईश्वरत्वात्कापट्येन जयो जयो न भवतीति कदाचिद्मनेऽपि न मन्येतेति याचनम्। धर्मपरीक्षार्थं च वचनम्। कन्या देयैवेति नातीव भारः। पूर्णो याचमानः प्रतिदास्यतीति शङ्कयामाह न हि शुल्कदा इति। मूल्ये दत्ते दासी भवतीति। तत्रापि वयं

वीर्यमेव परं शुल्कं प्रयच्छामः। श्रोत्रियमत्या कदाचिच्छुल्कं याचेरन्, कन्यायाः कुशिका वयमिति नवमे तथा निरूपणात्॥४०॥

राजा तु याचनापूर्वं देयत्वेन विचार्य प्रतिज्ञां च पूरयिष्यामीति कष्टे भगवांश्च न विनियोक्तव्य इति तूष्णीं स्थितः। रागे सति कष्टमपि करोति, नान्यथेति अधुना रागं ज्ञात्वा वृषदमनार्थं प्रार्थयते कोऽन्य इति।

SRI SUBODHINI: Our Lord has manifested Himself to benefit the “women” specially, and hence He had to do the benefits to them through any method. “Hence I am not touched by any “blemish” by asking. He now “acts” as a member of the warrior class. Our Lord says, that the general principle for the members of the warrior class, which should govern their conduct, is that, they should never “ask” (beg) for anything from anybody. This “begging” or “asking” can be done only by the Brahmins. “Oh king!” – this addressal is made to say that, “On this, you are also in agreement”! During the “sacrifices” one makes prayer to the celestial gods, such as Indra and others. Hence in this “drama” of the “humans”, to “ask” is not a reprehensible act! (ie for our Lord)

Our Lord has given “valour” to the warrior class, with the choice, that they should get what they desire for, through their “valour” (Veeryam) only. Our Lord says, by telling like this that, “If you do not give me even after asking, then I will take by force “also”. Especially, when one is passing through a difficult period, to ask or beg isn’t wrong. That is why, it is said, that a member of the warrior class should not ask, except in times of difficulty. He should obtain things only through his valour. When a member of the warrior class gets “love” with someone, then he is supposed to give up this “love” only! If this love is not removed or he is unable to sacrifice this, then he should do only his own “Dharma”(show his valour)

i.e. there is no choice. He may attain through his valour, what he has loved, or he may even die while manifesting his valour! After death, in the "other" world, he is bound to attain the "best" among the "women". Hence, at all times, he should show only his valour. "Even with all these restrictions of rules of behavior, I am asking you, because I am also deeply interested to have your friendship; also in the same way I am interested in you daughter. If I were to show My valour, then both the tasks will not be completed. I am eager to complete both these tasks. Being the Lord of the Universe (Ishwara), it is easy for Me to get both, through My capacity and cleverness. But this "victory" is phyrrie i.e. not a real victory at all! Perhaps, if you may not agree, even after I subjugate these 7 bulls! To preampt this future course of action only, I have asked for your daughter's hand. Our Lord told all this to test the tenets of Dharma or righteous course of actions! The bride is worthy of being given to our Lord, and due to this, to "respect" the "asking" by the Lord and give Him, the daughter in marriage is not a big burden for the king. Our Lord further adds that, "We will not buy this "bride" by giving money, as the "wife" bought through money will become a "servant" and not a "wife". Even if we decide to pay, then also, we will pay the price of valour only and not money! Our valour is the best price. 'Our Shri Mahaprabhuji refers here to the asking of money by those, who are wedded to the Vedic actions — as in the 9th canto.

The king, of course had decided even in the first instance, before the "asking" by the Lord, that he would give his daughter in marriage to our Lord only. He also desired that his "oath" should also be completed. But the Lord will have to take some trouble in fulfilling the king's

oath! The king thought, that he should not cause any trouble to the Lord. thinking like this, the king kept quiet for some time. In his mind, he told himself that, "If the Lord has love for my daughter, then He will himself, take the trouble of fulfilling my oath. If He does not have this "love", than He will not fulfill my oath. Hence with a view to get the "bulls" subjugated, the king, through the next verse, prays for the same.

राजोवाच—

कोऽन्यस्तेऽभ्यधिको नाथ कन्यावर इहेप्सितः।

गुणैकधाम्नो यस्याङ्गे श्रीर्वसत्यनपायिनी॥४१॥

VERSE 41 Meaning: "The king said, "Oh Lord! there is no one else greater and better than You, in this Universe, who will be a suitable and desired groom for my daughter. You are the only sacred place of all the auspicious virtues! In your chest, Goddess Laxmi stays on a permanent basis, without any movement or disturbance."

श्रीसुबोधिनी : त्वत्तोऽप्यभ्यधिकः दाने कोऽपि नास्ति पात्रम्। कन्यायाश्चेप्सितो वरो नान्योऽस्ति। अतो दृष्टसम्पत्तिः सर्वापि सिद्धा। किञ्च। सर्वाः स्त्रियस्त्वदीया एव। यतो गुणानामेकं धाम भवानेव। अनन्ता गुणानित्यास्त्वय्येव प्रतिष्ठिताः। अत एव श्रीरनपायिनी त्वयि। यत्र श्रीस्तत्र सर्वमिति। वसतीत्यन्यत्र परिभ्रमणमात्रम्। ॥४१॥

परमस्मदीयोऽपि धर्मः पालनीय इत्याह किन्त्वस्माभिरिति।

SRI SUBODHINI: "Oh Lord! there is no better person than You, to whom I am blessed enough, to give this "Daana" of my daughter! My daughter also desires for You only as her husband! She does not want to marry anyone else. All the wealth is in You only at all times, and especially everyone is your "bride" only, as You are the

one and only “repository” of all auspicious virtues! The permanent and limitless qualities and virtues are always stationed in You only. That is why, Goddess Laxmi is permanently staying with You in your chest. Wherever there is Goddess Laxmi, everyone else also stays there. Everything else is only a “make believe” and a “delusion”.

“But I have taken an oath, would it be possible for You, Oh Lord! to fulfill my oath also”. This is told by the king, through the next verse.

किन्त्वस्माभिः कृतः पूर्वं समयः सात्त्वतर्षभ।

पुंसां वीर्यपरीक्षार्थं कन्यावरपरीक्षया॥४२॥

VERSE 42 Meaning: “Oh! Best among the Yadavas! We have taken an oath much before your asking us! It is necessary to test the bridegrooms, who are interested to wed my daughter, as to how much “valour” they possess!”

श्रीसुबोधिनी : अधुना करणे अपराधो भवेत्, किन्तु पूर्वमेव कृतः। समयो नियमः। तुशब्दो निर्भरदानं व्यावर्तयति। सात्त्वतर्षभेति प्रतिज्ञा पालनीयेत्यत्र सम्प्रतिरुक्ता। यादवश्रेष्ठास्तत् जानन्तीति। भक्तस्वामी भक्तप्रतिज्ञां पालयिष्यतीति। प्रतिज्ञाकरणे निमित्तमाह पुंसामिति। क्षत्रियेषु वीर्यवान् महान्। सप्ताङ्गानि क्षत्रियस्य। सर्वत्र तत्सामर्थ्यं महान् भवति। अतः सप्तवृषा दम्यत्वेन स्थापिताः। महत एव कन्या देया। जामातरं प्रति नम्रता बोधनीया। अधमे च सा निषिद्धा। अपरीक्षायां वीर्यं न ज्ञायत इति। एतदपि कन्यावरपरीक्षार्थमेव, न त्वस्यान्य उपयोगोऽस्ति। अतः कन्यादाने तदवश्यं कर्तव्यम्॥४२॥

तं समयमाह, यथापरीक्षा सम्पद्यते, सप्तैत इति।

SRI SUBODHINI: “If I had made this oath after your asking me, the hand of my daughter, then it will be an offence on my part. But I had taken this oath a long

time ago. I have taken this oath, which will determine, as to whom my daughter will be given in marriage." The word "Tu" (but) is used to indicate, that the king was not willing to give in to the marriage without this "test". Our Lord has been called as the "best among the Yadavas". This "qualification" has been used, with a view to pray to our Lord, that our Lord being the "best of the Yadavas", He should be kind enough to ensure, that the king is enabled to carry out his "oath" fully. Of course, all the Yadavas were aware of this fact that any "oath" taken, should be fulfilled without fail! THE LORD OF THE DEVOTEES WILL ALWAYS ENSURE THE FULFILLMENT OF THE "OATHS" AND "PROMISES" OF HIS DEVOTEES! The king is now revealing the reason for his "oath". Among the "warrior" class, that person is considered as the "highest", whose "valour" is the "best"! The "warrior class" has 7 "parts" or limbs, and he is expected to excel in all these 7 "parts", and that is why 7 bulls were lined up for being fought with and conquered. He who is the "best" only, should be given the "bride" in marriage. Of course, a son-in-law, should, indeed be respected, but if the former is not a "good" person, then, one can deny him respect too! If the "test" is not taken, then no one will be able to determine the "valour" of the "would be" husband. Hence this "oath" was taken to test the "would be" husband of the bride. There was no other purpose in making all the seekers of his daughter's hand to go through these "tests"! Hence it is intended only, for the sake of the "girls" marriage.

Through the next verse, the king explains his "oath", through which, the "test" will be taken.

सप्तैते गोवृषा वीर दुर्दान्ता दुरवग्रहाः।

एतैर्भग्नाः सुबहवो भिन्नगात्रा नृपात्मजाः॥४३॥

VERSE 43 Meaning: "Oh great warrior! These 7 bulls are such, that they can be subdued only through great strength. Fighting with them may mean inviting "death" for oneself too. Many princes, on hearing my oath, had come to wed my daughter, but had to flee away with the limbs of their bodies broken by these bulls."

श्रीसुबोधिनी : एकत्र गृहे सप्तवृषा निरुद्धाः, न कश्चित्त्र परिपालकः। नापि तत्र गौः काचित्, भक्ष्यं च यथेष्टं मादकम्। ततो न्योन्यं युध्यमानाः अतिमत्ताः नित्यं क्रुद्धास्तिष्ठन्ति। तत्रापि सप्त। विषमसंस्थापत्राः, अन्यथा द्वन्द्वयोधिना भवेयुः। गोवृषा इति न मारणीयाः। गोजातीयाः वृषाः समस्थाः। वीरेति सम्बोधनमितरस्तुतिः श्रोतुर्निन्दार्थेति शङ्काव्युदासार्थम्। वीरस्याग्रे कथनं वीर्योद्बोधनार्थम्। बहूमेव वृषानेकश्चारयति इत्याशङ्क्य वैलक्षण्यमाह दुर्दान्ता इति। अदान्तापेक्षयापि कठिनाः। दुरुपसर्गो दमनविरोधिनं वदति। तत्र दमनसम्भावनापि नास्तीति ज्ञापयितुम्। वीरैरपि दुर्दान्ता इति वा। किञ्च दुष्टः अवग्रहो येषाम्। तैः सह कलहो मरणपर्यवसायी। आग्रहो वा दुष्टः। ते मारयितुमशक्याः, दृष्टादृष्टोपायैः। अन्यांश्च मारयन्तीति द्वयमुक्तम्। नापि तेषां वीर्यं सम्भावनामात्रेण सिद्धम्, किन्तु बहुधा कृतकार्यमित्याह एतैर्भग्ना इति। काकतालीयव्युदासाय सुबहवः। भङ्गो न पराजयमात्रम्। तथा सति दृष्ट्वापि भीताः पलायिता भवन्ति। किन्तु भग्नगात्राणां करचरणादोनां भङ्गपर्यन्तं यतमानाः। ननु शिक्षाबीजयोरप्रयोजकत्वं तेषु भविष्यतीति चेत्, तत्राह नृपात्मजा इति। न तु क्षत्रियमात्रम्॥४३॥

वृषाणां दोषा उक्ता इति, तेषु चेत्तव कृपा, एतादृशानप्युद्धरिष्यामीति, तदा भवानेव कन्याया वरः, तदा तां दुष्टामप्युद्धरिष्यति, तदीयांश्च। ते हि कन्यानिमित्तमेव निरुद्धा इति तदुद्धारव्यतिरेकेण कन्योद्धारो नोपपद्यते। अतस्त्वं चेत्तानुद्धरिष्यसि, तदा वर इत्याह यदीमे निगृहीताः स्युरिति।

SRI SUBODHINI: The 7 bulls are stationed at one place only. There is no one there to look after them. and there are no cows either. They get a lot of good and nutritious food. Due to this reason, they always fight with each other and due to this, they are always in an intoxicated state of anger. They are not equal to each other. Hence they fight with each other as "pairs" too. Being "bulls", they are not usually killed, as they are considered as "sacred" as the cows. These are not like the forest "bisons".

Our Lord has been addressed here, by the king, as "Oh great warrior"! — to indicate, that our Lord was the "best" among all the warriors, who had come there." In this way our Lord has been "praised". Of course, this was not intended as "condemnatory" of anyone else! The words "Oh great warrior" have been used also to inspire "valour"! If the Lord were to say that, usually one cowherd can look after a lot many cows and bulls, while grazing and here, there are only 7 bulls! But these "bulls" are "very tough" and "cruel". They are against "subjugation". They never allow anyone to subjugate them also. Up to now, this possibility of their "subjugation" has also not existed. Even great "warriors" have found it veritably "impossible" to subjugate them. To fight with them is considered also as "not right". Moreover these bulls are so ferocious, that one can get killed while fighting with them! These cannot be killed through "seeable or unseen" methods. They never, up to now, got killed, but they always kill or maim anyone, who desires to challenge them. Many princes had come and got their "bodies" broken in fighting with them. This "breaking" is not for the "odd" few, but almost all of them, met with this fate, when they came to challenge these bulls! They

fled away after being hurt in this way, although they tried their best to subjugate these bulls, till their "limbs" were broken! Were they not well trained or not keen on getting victory over these bulls? Not at all. They were all prince and were keen to exhibit their "training and prowess", and keen to attain victory.

The "blemish" of the 7 bulls has been explained "Oh Lord! if you would shower your grace on these bulls also, then, they can be redeemed and subjugated. You will then become the "bridegroom" for my daughter. Then, You can redeem these bad bulls too. Because they are all staying at one place, due to my daughter only. My daughter, in this way, cannot be redeemed, without redeeming of these bulls. Thus, Oh Lord! You will become the husband of my daughter, on the redemption of these bulls!"

यदीमे निगृहीताः स्युस्त्वयैव यदुनन्दन।

वरो भवानभिमतो दुहितुर्मे श्रियः पते॥४४॥

VERSE 44 Meaning: "Oh scion of the Yadu clan! If You would subjugate these bulls, then, Oh Lord of Goddess Laxmi! You will be the only "bridegroom" to marry my daughter. I accept this proposition."

श्रीसुबोधिनी : निग्रहे कृते उद्धारोऽवश्यंभावीति तदेवोक्तम्। यदुनन्दनेति लीलार्थमागतः कदाचिन्न कुर्यादिति सूचितम्। यादवास्तथा न कुर्वन्तीति। सन्देहश्च गोवर्धनादिना। तदा अभिमतो वरो भवान्। मे दुहितुरिति स्वस्य हीनतां बोधयति। योग्यता तु सर्वोत्तमैवेत्याह श्रियः पत इति॥४४॥

प्राप्तैव कन्या, समयः परं पूरणीय इति राज्ञो विश्वासार्थमलौकिकप्रकारं निराकुर्वन् कटिबन्धनादिकं कृत्वा तथा कृतवानित्याह एवमिति।

SRI SUBODHINI: "By subjugating these bulls, my daughter will be redeemed". Our Lord has been hailed as "Oh Lord! scion of the Yadu clan" (YADUNANDANA)

to indicate that “Oh Lord! You have come here only to enact your Leelas! You are the scion of the Yadu clan viz. a Yadava, who usually never backs out of such tasks. You have lifted the mighty Govardhana mountain. Hence I do not get a doubt now. If you redeem these bulls, my daughter’s wish also will be fulfilled, as she is keen to marry You only.” The king indicated, his lower status by telling “my daughter”. “Oh Lord! You are endowed with all the virtues and your “deserving” nature (as husband for my daughter) is the best of all, as You are the consort of Goddess Laxmi.

The “girl” is as good as “secured” – but the “oath” also has to be fulfilled. With a view to give confidence to the king, and by giving up all “supernatural” ways, and with a view to adopt only “worldly” ways, our Lord prepared himself, by tying His waist cloth firmly. This is being described through the next verse.

एवं समयमाकर्ण्य बद्ध्वा परिकरं विभुः।

आत्मानं सप्तधा कृत्वा न्यगृह्णालीलयैव तान्॥४५॥

VERSE 45 Meaning: “On hearing the king’s oath our Lord tied His waist cloth and manifested himself in 7 forms. He then, as a play or Leela caught hold of the 7 bulls.”

श्रीसुबोधिनी : विभुः सर्वप्रकारेण कर्तुं समर्थः। अन्तः प्रविष्टः आत्मानं सप्तधा कृतवान्। सप्तापि भगवानेव भवति। अलौकिकं तु न कर्तव्यम्। रूपाणि त्वेकस्य बहून्यपि भवन्ति। पुत्राश्चित्राणि। कालभेदेन च तानि न तिष्ठन्तीत्येतावन्मात्रमुत्कर्षहेतुरेव। न त्वलौकिकं किञ्चित्। ततो लीलयैव न्यगृह्णात्। लीलैवोत्कर्षहेतुः। बन्धनं तु सुगममेव॥४५॥

निगृह्य बद्ध्वा समानीतवानित्याह बद्ध्वेति।

SRI SUBODHINI: Our Lord is capable of doing everything in a perfect way. He now entered the place, where the 7 bulls were staying, and made himself into 7 forms. All these forms were His' only i.e. our Lord only! although He did not want to exhibit any "supernatural" powers! Our Lord's form was only "one" but it can become the "many" also. Like the photo of the son and the son himself! There was nothing "supernatural" in this. The "seven" forms have been mentioned only to express "joy" over our Lord's "action". Our Lord, like a Leela or play only caught hold of these 7 bulls. The "joy" was originated, through this Leela and it was so very easy for our Lord to catch and tie them!

After catching them, the Lord tied them and brought them — as per the following verse.

बद्ध्वा तान् दामभिः शौरिर्भग्नदर्पान् हतौजसः।

व्यकर्षल्लीलया बद्धान् बालो दारुमयान् यथा॥४६॥

VERSE 46 Meaning: "The proud bulls had their strength and pride being shattered and the Lord tied these 7 bulls with ropes and brought them pulling them in such a way, like a small boy pulls a toy consisting of "wooden bulls"."

श्रीसुबोधिनी : दामभिः पृथक् पृथक्। पूर्वं शृङ्खलाभिरपि न बद्धास्तिष्ठन्तीति। शौरिरिति लौकिकोत्कर्षः। गर्वो बलं च हतम्। ततो लीलया व्यकर्षत्। यथा मृतप्राया बलीवर्दा आकृष्यन्ते भारपीडिताः। बलीवर्दत्वमपि तेषां निवृत्तमिति दृष्टान्तेनाह बालो दारुमयानिति। ते हि विपरीता अपि पतिता बालेनाकृष्यन्ते, तथा विशीर्णावयवा आकृष्टा इति तेषां गर्वोऽपि निराकृतः, राज्ञश्च॥४६॥

ततो राजा कन्यां दत्तवानित्याह विस्मित इति।

SRI SUBODHINI: Earlier these bulls could not be bound even through iron chains. But our Lord now brought them bound, each of them separately, as our Lord is “Sauri” (a great warrior and courageous person) born in the family of “Sura” lineage. In this way, the glory and greatness of our Lord of the “worldly” (outside) nature is described i.e. our Lord destroyed their strength. Later, like a Leela or play, He brought them by pulling them. Like the dead “bull” is brought with it’s enormous “weight”, in this case, because of the grace of our Lord, their nature of being “bulls” also got removed. (i.e. they became “Divine”). An example is given here to explain the way, our Lord brought these bulls. Like a small “toy” wooden “bulls” are pulled and brought by the boys while they play! On such occasions these small “toy” bulls become “topsy-turvy” also; even then the boys, pull them, without any care or concern. In the same way, the Lord brought these bulls, whose limbs had been broken, and they were brought by being pulled by our Lord. In this way, their “pride” was humbled and eradicated, and, the “oath” of the king was also fulfilled (or his “pride of oath” was also humbled?)

Afterwards, the king gave the daughter in marriage to our Lord, and this is described through the next verse.

ततः प्रीतः सुतां राजा ददौ कृष्णाय विस्मितः।

तां प्रत्यगृह्णाद्भगवान् विधिवत्सदृशीं प्रभुः॥४७॥

VERSE 47 Meaning: “On seeing this feat of our Lord, the king got astonished, but also got much pleased! Then he arranged the marriage of his daughter to our Lord Shri Krishna. Our Lord also got married to Sathya, who was like Him only, with full Vedic rites and ceremonies.”

श्रीसुबोधिनी : आदौ विस्मितः, पश्चान्मुदितः, बन्धनवशीकरणनिः-
 सत्त्वकरणान्यत्याश्चर्याणीति विस्मयः। एतदर्थमेव प्रतिज्ञेति कार्ये सम्पन्ने मुदितः।
 राजेति महता सम्भ्रमेण तस्मै दुहितरं ददौ। याचनदानप्रतिग्रहाः तस्यां जाता
 इति वक्तुं भगवानपि तां प्रतिगृहीतवानित्याह तां प्रत्यगृह्णादिति। भक्तावेव
 भगवानेवं करोतीति भगवानित्युक्तम्। धर्मपरोऽयं भगवच्छब्दः। तदेव ज्ञापयति
 विधिवदिति। वैदिकधर्मास्तत्र योजितवान्। तदा लौकिका आसुरा वा धर्मास्तां
 न स्पृशन्तीति सर्वथा स्वाभिप्रेतं सम्पादयति। तस्यां तथाकरणे हेतुमाह
 सदृशीमिति। स्वभावतः सदृशी। आगन्तुकदोषाभावाय तथाकरणम्। तस्यां
 दोषदूरीकरणार्थं तथाकरणे लौकिकत्वं भगवति स्यात्, अत आह प्रभुरिति।
 स्वयं स्वत एव समर्थः॥४७॥

तद्वारा सर्वासामेव स्त्रीणां हितं कृतवानित्याह राजपत्य इति।

SRI SUBODHINI: The king, in the first instance became astonished, but later became very pleased and happy. Tying up the “bulls”, bringing them under one’s control and making them devoid of their strength (i.e. incapable) — all these tasks, which our Lord did now, are astonishing indeed! In fact, he had taken this “oath” only for this purpose. Now that the ideal has been realized, the king became happy. The word “king” has been used to denote, that the “bride” was given to our Lord with great enthusiasm and celebrations. The words used here, “accepted fully” denotes, that the acts of “asking, giving away and acceptance” were all completed. In this way, our Lord accepted the “bride”. The word “Bhagawān” used here denotes THAT ONLY THROUGH BHAKTHI OUR LORD DOES ACTIONS IN THIS WAY. I.E. FOR THE SAKE OF HIS DEVOTEES. This word is used to indicate our Lord’s virtues or qualities i.e. through this action, our Lord has manifested, a little, His virtues of “Aishwaryam” (opulence) and others. The purport of this, is that our Lord married Sathya, on the

basis of Vedic rites only. In fact each and every type of the stipulated Vedic rites was observed and completed. Through these ceremonies, this “marriage” was not affected by the “worldly” or “demoniac” forces (i.e. influenced). In this way, our Lord always fulfills, whatever He thinks or desires as necessary, in a particular situation! Why did the Lord do all this for the sake of Sathya? Our Shri Mahaprabhuji explaining the reason says, that Sathya was of the same “attitude” (or Swabhāva). That no more “blemish” should occur due to this marriage, for this sake only, our Lord arranged for the performance of all the Vedic rituals. Does this mean, that the factor of “worldliness” will get attached to our Lord, due to these? (i.e. He was interested in all these, rituals, as “worldly” materialistic persons, aspiring for happiness of the world are prone to perform?) Answering this, it is said that, it is not so, as this sort of attachment to “worldliness” will not, get attached to our Lord, as the Lord is “Prabhu” i.e. by Himself the Lord, naturally is omnipotent and all capable.

Our Lord, through him, benefited everyone. This is being described through the next verse.

राजपत्यश्च दुहितुः कृष्णं लब्ध्वा प्रियं पतिम्।

लेभिरे परमानन्दं जातश्च परमोत्सवः॥४८॥

VERSE 48 Meaning: “The queens of the king, on seeing that their daughter has now secured Lord Krishna, as her desired and loving husband, attained the highest bliss (Paramaananda), and all of them celebrated this marriage as a great festival.”

श्रीसुबोधिनी : आदौ राज्ञोपि ताः धर्मकहेतवो जाताः। ततो दुहितरि सापत्याभावः। तद्द्वारा स्वस्य सम्बन्धः भगवत्युत्कर्षबुद्धिः स्नेहश्चेति

कृष्णमुद्गारकं प्रियमान्तरमीप्सितम्, पतिं बाह्यम्। ऐहिके बाह्याभ्यन्तरसुखदाता। पश्चादपि सायुज्यदः। अतः स्वस्यापि तद्द्वारा तथा भविष्यतीति परमानन्दं लेभिरे। सन्तोष एव तासां निस्तारे नियामकः। आन्तरमुक्त्वा तासां बाह्यमाह जातश्च परमोत्सव इति। महानेव सम्भ्रमस्ताभिः कृत इत्यर्थः॥१४८॥

अन्येषामपि सर्वेषां तत्प्रसङ्गात् कृतार्थतामाह शङ्केति।

SRI SUBODHINI: In the beginning, the queens of this king became the reason for undertaking to perform “Dharmik” actions. Due to this reason, no one could regard “Sathya” as a co-wife’s daughter! But, they loved her equally. They all treated her, as though, she was born of them only. They thought, that due to Sathya, it is they who have got benefited, as they were enabled to get related to our Lord through her! Due to this, they got a blessed and holy intellect, and love for our Lord! In this way, they all realized, in their inner mind, that Shri Krishna is their “redeemer”, and their own “inner beloved”. This sort of Bhakthi arose in their mind. Is the Lord such a “deserving” husband? Answering this, it is said, that it is THE LORD WHO BLESSES EVERYONE WITH BOTH THE “INNER” AND “OUTER” BLISS AND HAPPINESS IN THIS WORLD AND ALSO IN THE “OTHER” WORLD! HE GIVES “ONENESS” WITH HIM TOO! In this way, the queens thought, that they too will be blessed by the Lord with the experience of the highest bliss (Paramaananda). The root of this bliss is “contentment and being happy in all ways” (SANTOSHA). After explaining their “inner Bhāva” or attitude, their external enthusiasm or attitude is indicated by saying, that they now celebrated this event as a great festival, with pomp and glory.

All those, who were present there, were also fulfilled in every way. This is being explained through the next verse.

शङ्खभेर्यानका नेदुगर्तिवाद्यद्विजाशिषः।

नरा नार्यश्च मुदिताः सुवासः स्रगलङ्कृताः॥४९॥

VERSE 49 Meaning: "The conches were blown; the Nagare instrument was played; everyone sang the auspicious songs; all other types of musical instruments were played; the Brahmins gave blessings and chanted benedictory Manthrams. The ladies and men of the city attired themselves in beautiful clothes, ornaments and garlands and became blissful in every way."

श्रीसुबोधिनी : शङ्खादयो वाद्यानि त्रिविधानि, गीतादीनि शब्दात्मकानि त्रिविधानि। षडेते सत्त्वादिसत्त्वान्ताः। गीतानकयो राजसत्त्वम्। नरा नार्यश्चेति। चकारादनुक्तसर्व सङ्ग्रहः। मुदिता इत्यान्तरम्। वस्त्रादयो बाह्यास्त्रयः। अलङ्काराः सहजा इति चकाराज्ज्ञेयाः॥४९॥

राज्ञः सन्तोषेण प्रायेण सर्वस्वदानमाह दशधेन्विति द्वाभ्याम्।

SRI SUBODHINI: Conches, Bheri and Nagare instruments — three types of musical instruments were played and in the same three types of "songs" were also sung! The songs and some chanting are sometimes "Rajasik". Both men and women participated in this festival. The word "Cha" (and) denotes to all others also, who have not been referred to here. All of them were very cheerful and blissful. This is their inner attitude. The clothes, ornaments and garlands denote the type of "bliss" they were experiencing in their "outside". Of course, "beautification" is natural to each and everyone. This is understood through the word "Cha" (and).

The king gave everything in charity. This is described through the following two verses.

दशधेनुसहस्राणि पारिबर्हमदाद्विभुः।

युवतीनां त्रिसाहस्रं निष्कग्रीवसुवाससाम्॥५०॥

नवनागसहस्राणि नागाच्छतगुणान् रथान्।

रथाच्छतगुणानश्चानश्वाच्छतगुणान्नरान्॥५१॥

VERSES 50 and 51 Meaning: “The king as “Dowry” gave 10,000 cows, with their necks adorned and beautified with the finest of clothes, 3000 servant maids, 9000 elephants, 9 lakh chariots, 9 crores horses and 9 “Padma” of foot soldiers.”

श्रीसुबोधिनी : धर्मकामसाधका एकेन। अर्थसाधकाश्चतुरङ्गेसेनारूपा अपरेण। अनभिप्रेतत्वान्न ग्रहीष्यतीत्याशङ्क्याह पारिबर्हमिति। कन्याग्रहणे तद्ग्रहणमावश्यकम्। विभुरिति प्रतिष्ठार्थं यथाकथञ्चिद्दानं वारितम्। धर्मो हि सहस्रदक्षिणः प्राकृतवैकृतभेदेन दशविधो भवति। कामस्त्रिविध इति सहस्रशो युवतयो दत्ताः। नायिकाभेदेन गुणभेदेन च त्रैविध्यम्। नियतालङ्कृता रसालम्बना इति। सहस्रशो गजाः सर्ववान्तरजातियुक्ता दत्ताः। नवैव नागभेदा भद्रादयः। रथादयः उत्तरोत्तरं शतगुणाः। पूर्वबुद्धेस्तस्योत्तरा बुद्धिः शतगुणं गृह्णाति॥५०-५१॥

ततः स्नेहात्तत्र स्थापनं वारयितुं प्रस्थापनमाह दम्पती इति।

SRI SUBODHINI: The materials given for the fulfillment of “Dharma” (righteousness) and “Kaama” (desire) are described in the first verse. Through the second verse, the factor of “Artha” (wealth), consisting of the 4-fold “army” given to our Lord has been referred to. Our Lord is not happy to accept such types of materials, and perhaps will He refuse to accept them? This is answered by explaining, that all these were given, as “Dowry” to the king’s daughter. When the “girl” has been accepted, it is necessary to accept “Dowry” also, which is willingly given. As our Lord is “Vibhu” — HE

IS ALWAYS FULL WITH EVERY MATERIAL — He, with a view to protect His own “name and respect”, stopped the giving of some of these items. The rest of these materials, He accepted. As the “Dharma”, through its divisions are of 10 kinds, the Lord was given 10,000 cows. The factor of “desire” (Kaama) is of three types and that is why three thousand “servant maids” (Daasi) were given. These 3000 maids were different through their “qualities” and as “Nayikas”! Thousands of elephants were given, which consisted of all its various varieties! The chariots also were of different types. In this way, everything “succeeding” was increased by 100 times, when they were given to our Lord — like the succeeding “thoughts” of a previous “thought” manifests itself in “hundreds” of variations!

The couple were given farewell, without being stopped, through their love. This is being described through the next verse.

दम्पती रथमारोप्य महत्या सेनया वृतौ।

स्नेहप्रक्लिन्नहृदयो यापयामास कोसलः॥५२॥

VERSE 52 Meaning: “After making both the husband and wife, comfortable in the chariot, the king gave a big army to accompany them. The king of Kosala now bid farewell, through his heart deeply loving and attached to them.”

श्रीसुबोधिनी : स्थापने धर्मपत्न्यौ कुण्ठिते भवतः। रथं स्वकीयम्। गमनेऽपि राजप्रयत्न एव सर्वोऽपि सूचितः। महत्या सेनया च। तेनैव वृतौ स्वयं गमनमनुचितमिति। स्नेहेन हृदयक्लेदोऽपि गमने प्रतिबन्धकः। अनेन भक्तकर्तव्यं सर्वं कृतवानित्युक्तम्। कोसलदेशाधिपतिरिति स्वयं तत्र भक्तिकरणार्थं स्वयं स्थित इत्यप्युक्तम्॥५२॥

भगवतः सामर्थ्यं प्रतिपादयितुं वृषभजये लोकप्रसिद्धिर्न जातेति
तैर्भगनावयवाः सम्भूय तं ग्रहीतुं यत्नं कृतवन्त इत्याह श्रुत्वैतदिति।

SRI SUBODHINI: Stopping of the girl from going with her husband, after marriage is against "Dharma", and it makes the girl also get disappointed. The chariot belonged to our Lord, and the king was eager to bid them a very loving and fond farewell. He bid farewell by giving the Lord, a big army also. He did not think it appropriate to go with the couple, and hence he did not go. His heart began to feel the sorrow, due to his love for them. This also would act as an obstruction for their early departure. Hence whatever is expected of a devotee of our Lord, was done by the king. The king of Kosala was a devotee of our Lord, and he stood there, with a view to worship our Lord. This is also told here.

By "conquering" the bulls, our Lord's "fame" did not spread. All those princes, who had been injured by these "bulls" now, got together, and put effort to "capture" our Lord. This is being explained in the next verse.

श्रुत्वैतद्गुरुधुर्भूपा नयन्तं पथि कन्यकाम्।

भग्नवीर्याः सुदुर्मर्षा यदुभिर्गोवृषैः पुरा॥५३॥

VERSE 53 Meaning: "Those princes, whose valour had been destroyed in the first instance by the Yadavas and later by these bulls, on hearing the news of our Lord having conquered the bulls, became envious, as they could not tolerate this "valour" of our Lord. Hence, all of them, together, surrounded our Lord, who was going in His chariot, with the bride."

श्रीसुबोधिनी : एतद्भगवच्चरित्रम्। भूपा इति तेषां स्वदेश उक्तः। भगवतस्तु नापि स्वदेशः, नापि श्वशुरदेशः। सर्वतो रोधे वैयग्र्यं भवतीति। कन्यकामेव नयतीत्यन्यथा श्रुत्वा किञ्चिद्धर्मबुद्धयोऽपि समागताः। अतो

राजबाहुल्यं भवति। पथीति। विशकलितता सेनायाः। तेषामागमने हेतुं वैरमाह यदुभिर्भग्नवीर्या इति। कन्यार्थं क्लिष्टा अपीत्याह गोवृषैः पुरा भग्नवीर्या इति। तथाप्यागमने हेतुः सुदुर्मर्षा इति। सुष्ठु दुष्टो मर्षो येषामिति। दुरुपसर्गेण दुष्टः क्रोधो भवति॥५३॥

न केवलं रोधनमात्रम्, किन्तु मारणार्थमपि प्रवृत्ता इत्याह तानस्यत इति।

SRI SUBODHINI: The kings, who heard this news belonged to their own kingdoms i.e. these were not the kings of the territory of our Lord or of His father-in-law. They now thought, that by surrounding our Lord on all four sides, there will be obstruction to the Lord, who was peacefully proceeding on His way, along with the bride. Even "righteous and good" kings joined in this group, which became very big. They now surrounded our Lord on the way. The use of the word "path" (road = Marga) denotes, that the army was moving here and there, and these kings got the opportunity to surround our Lord. Why did they come? The reason for this is being told, that the Yadavas had destroyed their "valour" even in the first instance! They now wanted to take revenge for this defeat, and had come for that. They were also very unhappy for the girl (as they could not get her). It is said that, when they had come to marry the girl, earlier, the bulls had broken their limbs. Then why did they come again, especially when their limbs were broken earlier? On this, it is said, that these king's anger was "intense and cruel". They were unable to control their anger. Hence all of them were brought here, again, by their anger!

Not only they stopped our Lord on the way, but also put effort to kill Him!

तानस्यतः शरव्रातान्बन्धुप्रियकृदर्जुनः।

गाण्डीवी कालयामास सिंहः क्षुद्रमृगानिव॥५४॥

VERSE 54 Meaning: “Arjuna, who wields the bow of Gandiva and who does actions, which are pleasing to his friends and relatives, now destroyed all these kings, who were putting effort to kill our Lord, after surrounding Him, like a lion destroys a group of small deer.”

श्रीसुबोधिनी : भक्तौ भगवानुगुण्येऽपि भक्तानुगुण्यमप्यपेक्ष्यत इति वक्तुं भगवत्सेवकेनैव ते सर्वे हता इत्याह अर्जुन इति। अलौकिकं भगवता न कर्तव्यम्, ऐश्वर्यं च भक्तिमार्गे स्थापनीयम्। अर्जुनोऽपि न भगवत्प्रेरणया युद्धं कृतवान्, किन्तु बन्धूनां भगवद्भक्तानां वसुदेवादीनां प्रियकृत्, यथा भक्तौ भक्तापेक्षा भवति, बान्धवाश्च स्वोपकारं मन्येरन्। गाण्डीवादीनामुदासीनापकारोपकारौ निरूपितौ। बन्धूनामत्रोपकारो निरूप्यते। एतत्सूचयति गाण्डीवीति। कालयामासेति। कालवत् जग्रासेति सूचितम्। नात्यन्तं क्लेशोऽपि तस्य जात इति ज्ञापयितुं दृष्टान्तमाह सिंहः क्षुद्रमृगानिति॥५४॥

उपसंहरति पारिबर्हमिति।

SRI SUBODHINI: In the path of Bhakthi (devotion), even though our Lord is very compassionate, it is necessary for the devotee also to follow, as far as possible, the actions of the Lord i.e. the devotee also should show compassion. With a view to explain this, it is said here, that the servant of our Lord, Arjuna, now destroyed all these kings. Our Lord, in such a situation, had decided not to do anything in an “supernatural” way. But it is also necessary for the Lord to establish His “opulence” (Aishwaryam) in this path of Bhakthi. Arjuna also, did not start the battle or fight by himself, as a result of the “inspiration” from the Lord. But he did only those actions, which would be pleasing to his relatives, to the

devotees of our Lord and for Shri Vasudeva and others. Like in the path of serving our Lord, the devotee always has his desires or wants in the same way, the relatives also thought, that Arjuna was their benefactor! This is indicated through the use of the word “Gāndiva”. Like the factor of “time” (Kaala) eats up everything, in the sameway, Arjuna also destroyed all these kings. There was no stress or difficulty at all for Arjuna for performing this action – here the “easiness” is compared to the lion’s catching hold of a group of small deer or petty animals, and as to how the lion never experiences any difficulty for this!

Through the next verse, this topic is being ended.

पारिबर्हमुपागृह्य द्वारकामेत्य सत्यया।

रेमे यदूनामृषभो भगवान्देवकीसुतः॥५५॥

VERSE 55 Meaning: “With the dowry given by the king, our Lord came to Dwaraka, and He, the “best” among the Yadavas, and the son of mother Devaki, began to enjoy the life with Sathya.”

श्रीसुबोधिनी : सोपस्करां तां गृहीत्वा विधितोऽपि समानीय परमार्थं तस्यामुत्पादितवान्। भगवान् नान्यत्र रमते, यथा भक्तौ रमत इति सर्वाभ्यो विशेष उक्तः। द्वारकागमनमर्थादुक्तम्। यदूनामृषभ इति तया गार्हस्थ्यं सम्यक्सम्पादितमिति लक्ष्यते। तत्र सर्वोपपत्तिसिद्ध्यर्थं भगवानिति। एवं रमणे भक्तकृपैव हेतुरित्याह देवकीसुत इति॥५५॥

कीर्तिं श्रियं च विधितो गृहीत्वा अष्टैश्वर्ययुक्तः सर्वा एव गृहीतवानित्याह त्रिभिः श्रुतकीर्तेरित्यादिभिः।

SRI SUBODHINI: Along with the “Dowry”, our Lord accepted Sathya, as per the Vedic rites and came to Dwaraka. He caused her to get great love for Himself. OUR LORD NEVER REVELS HIMSELF MORE WITH ANYONE ELSE THAN HE DOES WITH HIS OWN

BHAKTHAS (DEVOTEES). That is why, this is explained as the “best” among everything else! Our Lord began to observe scrupulously His “married life” with Sathya, and this is indicated by the words used here viz. “the best among the Yadavas”. By using the word “Bhagawān”, it is indicated that **OUR LORD IS CAPABLE OF ORIGINATING EVERYTHING**. In this way, making His devotees happy, our Lord showed, that HE showers His compassion on His devotees. This is the reason for using the words “son of mother Devaki”.

By accepting both “fame” (Keerthi) and “Sri” (wealth) as per the rules, our Lord’s “eight” opulence are referred to; or that the Lord desired to be with the “eight” opulence and for this, He married all of them. This is being described in the following 3 verses.

श्रुतकीर्तेः सुतां भद्रामुपयेमे पितृष्वसुः।

कैकेयीं भ्रातृभिर्दत्तां कृष्णः संतर्दनादिभिः॥५६॥

VERSE 56 Meaning: “Aunt Srutakeerthi’s daughter Bhadra, who was the daughter of the king of Kekaya, was married by our Lord, on being willingly offered by her brothers Samtardana and others.”

श्रीसुबोधिनी : श्रुतकीर्तिरपि पितृभगिनी। कैकयदेशाधिपतेः पुत्री। ज्ञानानन्तरशक्तिभ्रातृनिषिद्धेति भक्त्यनन्तरापि कीर्तिस्तथा भविष्यतीति तन्निषेधार्थमाह भ्रातृभिर्दत्तामिति। कृष्ण इत्यसामग्रीमप्येनां गृहीतवान्। संतर्दनोऽतिप्रसिद्ध इति। श्रुतेन कीर्तिः श्रुता वा कीर्तिर्यस्या इति कीर्तिकारणता युक्ता। तर्दनं शब्द इति भवत्येव प्रसिद्धिः। कैकयदेशः पाश्चात्यः॥५६॥

श्रीरूपाया लक्ष्मणाया विवाहमाह सुतामिति।

SRI SUBODHINI: Bhadra was the daughter of the king of Kekaya kingdom. Her mother “Srutakeerthi” was the “aunt” of our Lord. She symbolized “power” (Sakthi)

as "Mitravinda" who was married earlier by the Lord, symbolized "Jnana". Her brothers had obstructed her from marrying our Lord. Even then the Lord got married to her by using His force against her brothers. But here, in the case of Bhadra, this problem was absent. The brothers came forward, by themselves to give her in marriage to our Lord. Hence, we should not doubt that "fame" will follow the fate of "Bhakthi" only! (i.e. for one marriage, there was "obstruction" from the brothers and in another, there was complete "approval" from the brothers).

The Lord's holy name of "Krishna" has been used to denote, that the Lord accepted Bhadra, without taking any "dowry". The names of all the other brothers have not been given, as only the name of Samtardana has been referred to. This indicates, that he was the most prominent among them. As regards the aunt's name (our Lord's aunt) of "Srutakeerthi", this denotes that her "fame" was heard by the Lord and others, and from this, the appropriateness of her "fame" has been referred to. That, he is the most prominent among the brothers, is also indicated by the words "Tardana" (in the name of "Samtardana"). Kekaya territory was on the western side.

Through the next verse, the marriage of "Laxmana" who symbolized "Sri" (wealth) is being described.

सुतां च मद्राधिपतेर्लक्ष्मणां लक्षणैर्युताम्।

स्वयंवरे जहारैकः स सुपर्णः सुधामिव॥५७॥

VERSE 57 Meaning: "The daughter of the kingdom of Madra, who was adorned with all the auspicious signs, Laxmana by name, was brought by our Lord by force, from the Swayamvara assembly, alone, in the same way as the Garuda bird brought the pot of nectar alone."

श्रीसुबोधिनी : मद्रदेशोऽपि कैकयनिकटे। श्रीवत्सरूपेति लक्ष्मणा।
अस्या विवाहे लक्षणवत्त्वं प्रयोजकमिति लक्षणैर्युतामित्युक्तम्।
राधावेधसनिमित्तस्वयंवरे जहार। वरणानन्तरं अग्रिमवाक्यानुरोधेनावगम्यते।
एक इति भगवत्प्रतापः। यतः स भगवान् कृष्णः। अप्रतिघातनयने दृष्टान्तः
सुपर्णः सुधामिवेति। इन्द्रादिजये च। एतामग्रे विस्तरेण वक्ष्यति। सर्वा
एकतो विस्तरोपाख्याना इयमेकत इति ज्ञापयितुं वाचनिके विवाहे
विस्तरेणोक्तम्॥५७॥

साधनरूपा उक्त्वा साधनाधीनत्वात् साध्यस्य ताः संक्षेपेणाह **अन्या**
इति।

SRI SUBODHINI: The kingdom of Madra was also near the Kekaya kingdom. Laxmana symbolized the Lord's "Kaustubha" gem. For her marriage, here "auspicious signs" are essential and hence, it is explained here that Laxmana was seen with all the auspicious signs. Our Lord brought her from the Swayamvara assembly, by "abducting" her. This is clearly understood through the references made after the Lord accepting her. That the Lord brought her "single handed" shows His prowess and power — as HE IS LORD SHRI KRISHNA! An example is given here, to explain the way Laxmana was brought by the Lord — that like the Garuda bird brought the pot of nectar! In the same way, the Lord, later conquers Indra and others and this will be explained later. All these marriages have, in this way, been described in this extensive way, although each one of these marriages is a very special "story" to be told. But this story is, like others, "unique" in nature.

After explaining the "Sadhana" (efforts) as the "result" (Sadhya) is under the control of "Sadhana" (efforts), in a summarized way, the same is explained, through the next verse.

अन्याश्चैवंविधा भार्याः कृष्णस्यासन् सहस्रशः।

भौमं हत्वा तन्निरोधादाहताश्चारुदर्शनाः॥५८॥

VERSE 58 Meaning: “And our Lord Shri Krishna came to have thousands of wives, whom He had brought by killing Bhoumasura and having them released from his harem.”

श्रीसुबोधिनी : चकारादेताभ्य उत्कृष्टापकृष्टश्च संगृहीताः। नरकासुरं हत्वा तदन्त पुरात्संगृहीताः। तेनैवैकत्र मेलिता भगवता आहता इति निदर्शनमात्रम्। तासामानयये चारुदर्शनं ज्ञानं सौन्दर्यं च यासामिति हेतुरुक्तः। विजातीया गोपिकादयः असमानाः। उत्कृष्टास्त्वप्सरसः स्वयमागताः। सर्वा एव भार्या आसन्। स्पष्टमेव सर्वासां मुक्तिर्दत्तेति निरूपितम्। एवं भगवतो निरोधः॥५८॥

इति श्रीभागवतसुबोधिण्यां

श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां

दशामस्कन्धविवरणे अष्टपञ्चादशोध्यायः॥५८॥

SRI SUBODHINI: in the verse “Cha” (and) is used to denote that our Lord, had, along with these wives, many other beautiful and ordinary women married to Him, who were rescued, after killing Bhoumasura, from his harem. Bhoumasura had kept all these “women” imprisoned in one place, and our Lord brought them back. The reason for bringing them is their beauty and Jnana (knowledge). The Gopis were of course different from these women. The best among the “celestial” women (Apsaras) had come to our Lord, on their own. EACH AND EVERY WOMAN, WHO CAME TO BE THE WIFE OF OUR LORD WAS “LIBERATED” (MUKTHI) BY THE GRACE OF OUR LORD. This is clearly stated, as all of them ATTAINED PURE AND TOTAL DEVOTION TO THE LORD (NIRODHA) WITH THE GRACE OF OUR LORD.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 58th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्यचरणकमलेभ्यो नमः॥

श्रीभागवतं-दशमस्कन्धं एकोनषष्टितमोध्यायं॥

CHAPTER 59, CANTO 10, SRI BHĀGAVATAM.

सर्वासामुद्धतिः पूर्व संक्षेपेण निरूपिता।

दशमे विस्तरेणाह तामेवान्यविभाषया॥१॥

KĀRIKA 1 Meaning: “Earlier, everyone’s redemption and glory (i.e. regarding the marriages) has been told, in a short and summarized way. The same is being told in a different and extensive way in this chapter.”

यदर्थमवतीर्णोऽसौ नात्यन्तं तत्र मृग्यते।

हेतुरित्यत्र निर्णीतमतस्ता जगृहे हरिः॥२॥

KĀRIKA 2 Meaning: “What is the reason or purpose for our Lord’s incarnation? There was no necessity to “enquire” into this aspect in the earlier portion, as the same is finally determined here. Hence Lord Shri Hari accepted them.”

स्त्रीणां सामान्यतो विवाहे निरूपिते तत्र पराक्रमो न श्रुत इति तदर्थं पृच्छति, सर्वाणि कर्माणि वीर्यवन्ति चेद्भक्तिजनकानि भवन्तीति।

That the Lord had married all these women and the same was described in an “ordinary” way by Shri

Sukadeva and in this description, the king was not able to listen to the “valour and prowess” of our Lord. Hence, the king is asking the question for this, as devotion or Bhakthi is originated when one hears our Lord’s actions done with valour (Veeryam) and power.

राजोवाच—

यथा हतो भगवता भौमो येन च ताः स्त्रियः।

निरुद्धा एतदाचक्ष्व विक्रमं शार्ङ्गधन्वनः॥१॥

VERSE 1 Meaning: “King Parikshit asked, “In what way and due to what reason, our Lord killed Bhoumasura, who had kept all these women with him? Kindly tell me all the details of this story!”

श्रीसुबोधिनी : यथा हत इति। भगवतेति न हनने सन्देहः, किन्तु प्रकारे एव। भौम इति भगवत एव पुत्रः। ननु सर्व एव यथा हताः तथा सोऽपि हत इति को विशेष इति चेत्, तत्राह येन चेति। राज्ञां हि ताः कन्याः षोडशसहस्रसङ्ख्याताः। यदि स्थानतः स्वरूपतो वा सुगमः स्यात् तदा सर्वे राजानः सम्भूय तं मारयेयुः। लज्जास्पदत्वादुहितृहरणस्य। अतो ज्ञायते सर्व प्राणिनामवध्यः स इति दुर्गमश्चेति। तादृशस्य वधो लौकिककन्यायेन कथमिति भगवति विचारणा। ताः प्रसिद्धाः। किञ्च। निरुद्धा एव कुतः, कथं नोपभुक्ताः। ता वा भगवता कथमाहता इति। यथा विक्रमो भवति, तथा आचक्ष्व। अनेन तासां विवाहे लोके क्लिष्टता प्रतिभातीति ज्ञापितम्। युक्त्या चैवं ज्ञायतेऽक्लिष्टं भवतीति। यतोऽयं शार्ङ्गधन्वा। न हि समर्थः क्लिष्टं करोति॥१॥

तत्र प्रसङ्गात्तासां विवाहो जात इति वक्तुं देवकार्यार्थं भगवान् प्रवृत्त इत्याह इन्द्रेणेति।

SRI SUBODHINI: How did the Lord kill Bhoumasura? It is our Lord, who killed this demon. Hence there is no doubt in having got him killed as the Lord always is right. The king was interested only to

know as to how this demon was killed? The name of Narakaasura has not been given here. The name of "Bhouma" has been given here to denote that, he was the son of our Lord only. How? The earth (Bhoomi) is the wife of our Lord and it is this "earth", which had originated Bhoomasura and in this way, he is the son of our Lord Sri Hari only. Like the Lord had killed many others, this demon was also killed. Is there anything special in this? If someone were to ask like this, the answer is given in this way. This demon had brought and imprisoned 16,000 young girls, who were the daughters of various kings! If this demon was "destroyable" through his place or nature, then all these girls themselves, could have, together killed him. It is also shameful for a girl to be "abducted". But from this plight of these girls, we can also understand, that this demon was strong enough, that all types of "beings" cannot kill him! In this way, the Lord knew very well, that this "killing" will be a difficult task. But as the Lord has to use only "worldly" methods, He began to think about the ways and means of killing him.

These "princesses" were very famous. Why did Bhoomasura keep them under imprisonment, and not marry them? All of these girls were brought back by our Lord. How did He achieve this, and through what type of "valorous" action? The king is asking Shri Sukadeva to explain this, in detail. Was there any difficulty for them after getting married? But our Lord never has any difficulty as He is the one, with the bow of "Sharngha" — as He is all capable and omnipotent, He never experiences any difficulty. In other words, the Lord does all these things, without any difficulty.

Through this “event” our Lord’s “marriage” took place. Hence through the next verse, this “event” is being described, as to how the Lord had got ready to do work to help the celestial gods.

श्रीशुक उवाच-

इन्द्रेण हतच्छत्रेण हतकुण्डलबन्धुना।

हतामराद्रिस्थानेन ज्ञापितो भौमचेष्टितम्।

सभार्यो गरुडारूढः प्राग्योतिषपुरं ययौ॥२॥

VERSE 2 Meaning: “Shri Sukadeva said, “When Indra came and made our Lord understand, that Bhoumasura had snatched away his place of “Mani Parvata”, his royal umbrella, earrings etc. — these three important things — our Lord, then, along with Sahtyabhama, mounted on His Garuda bird and went to the city of Pragjyotisha.”

श्रीसुबोधिनी : पूर्वं नरकासुरो दिग्विजये इन्द्रं पराजित्य जयख्यापनार्थं त्रयं गृहीतवान्। राजत्वख्यापकं छत्रम्, तेनेन्द्रत्वं गृहीतवान्। अदितिकश्यपपुत्रत्वमपरिहार्यमहत्त्वं मत्वा कश्यपात् भगवान् महानिति पितृकृतोत्कर्षे सिद्धे ‘इयं वा अदिति’रिति भूमिपुत्रत्वेनादित्यत्वे च रूपविशेषख्यापके कुण्डले तस्या गृहीत्वा स्वमात्रे भूम्यै दत्तवान्। तथा त्रैलोक्याधिपतित्वं च दूरीकर्तव्यम्। तत्र यत्र यस्तिष्ठति, तदधिपतित्वं न दूरीकर्तव्यम्, साधारण्यात्, अतो भूम्याधिपत्यं दूरीकर्तुममराद्रिस्थानं मेरौ यदिन्द्रस्य स्थानं तदपि हतवान्। अनेन स्वस्थानाधिपत्यं दूरापास्तमिति न पातालाधिपत्यव्युदासाय किञ्चिञ्चकार। स्वर्गस्थानमपि ग्राह्यमित्यध्यवसायोऽस्ति। अन्येष्ववतारेष्ववतारप्रयोजनमात्रं करोति। नाधिकम्। नापि वामनः पुत्रं मारयितुमिच्छति। भ्रात्रपेक्षया तु पुत्रः प्रियः, अदितिर्भूमिश्च भक्ते। स्वापेक्षयापि पुत्रः प्रिय इति पुत्रेण स्वमात्रे कुण्डले दीयमाने च न निवारयति। विशेषावतारे सर्वगतं तेजस्तत्रैव गच्छति। अतो वामन उदासीन इति इन्द्रः कृष्णमेव विज्ञापयामास। हते कुण्डले बन्धोर्मातुर्यस्या हतममराद्रेः स्थानं यस्य।

चेष्टितमधिकग्रहणरूपम्। ज्ञापितो भगवान्। न हि तत्पुत्रोऽन्येन हन्तुं शक्यः। पूर्वं हि चतुर्भूतिर्भगवानास। तत्रैका तपः करोति। अपरा परिपालनम्। अपरा भोगम्। चतुर्थी तु निद्राति। तासां च रहटघटिकान्यायेन कर्मणां परावृत्तिः। या तपस्यति, सावेक्षां करोति। यावेक्षिष्ट, सा भुङ्क्ते। या बुभुजे, सा शेते। याशयिष्ट, सा तपस्यतीति। क्रियायाः कालश्च सहस्र वत्सराणि। तत्रैषा व्यवस्था। या तपस्यति, सोत्तिष्ठति। ये केचन स्वार्थं तपः कुर्वन्ति, तेभ्यः प्रसन्ना भवति। तत्रैकदा भूमिः तपस्यन्ती स्थिता। सन्ध्यायां च भगवानुत्थितो वरार्थं प्रेरयामास। ततः सन्ध्यायां भूमिः पुत्रं वव्रे। ततोऽयं नरको जातः कालवशादसुरः। ततो भगवान् भूम्या पुनः प्रार्थितः। नायं हन्तव्य इति। ततो भगवानाह 'त्वत्सम्मतिव्यतिरेकेण न हनिष्यामीति'। स्वस्यास्त्रं नारायणाख्यं दत्तवान्। यावदस्मिन्नस्त्रम्, तावन्नमृत्युरिति। स चासुरत्वात् महादेवभक्तो बभूव। त्रिशूलं च प्राप्तवान्, नारायणास्त्रसमानम्। ततः स्वयं शिवभक्त इति त्रिशूलं स्वार्थे स्थापितवान्। पुत्राय भगदत्ताय नारायणास्त्रं ददौ। अतो हनने भूमिसम्मतिरेव ग्राह्या। भूमिश्च सत्यभामा॥२॥

अतो नरकवधार्थं भगवान् सत्यभामया सह गरुडाधिरूढो गत इत्याह सभार्यो गरुडारूढ इति।

SRI SUBODHINI: When Narakaasura had done his previous victory march (i.e. conquering all the territories), then after conquering Indra, he had taken away, three things from Indra. With a view to glorify his own emperorship, he took away, Indra's "royal umbrella". Through this "umbrella", he took away the "Indrahood". Of course, this demon could not destroy the glory of our Lord, as the son of Aditi and Kashyapa. But he realized that our Lord was greater than Kashyapa. The demon's own father is our Lord and convinced, that the glory of the Lord is greater than Kashyapa, the earrings of Aditi, which were specially beautifying her, were taken by him from Indra, and he gave them to his own mother "Earth". He got determined to remove the "rulership of the three

worlds” of Indra. For this, with a view to remove Indra’s rulership of this earth, he forcibly occupied the capital city of Indra, in the “Meru” mountain, which is known as “Amaravati” (Amarasthanam). He did not do anything to attain the rulership of the worlds below the earth (Paatala etc.). He desired to rule the “Swargam” (heaven) also. He was putting efforts for the same. Our Lord, during His other incarnations does only, those actions, which are required to be done for completing His goals for the manifestation. He does not do more than, what is required. Our Lord Vaamana is the Lord of the Universe (Bhagawān). He did not want to kill his own son viz. Bhowmasura, as a son is more loved than a brother! Aditi and mother earth are both great devotees of our Lord. Due to this, our Lord did not stop the giving of these “earrings”, by Bhoumasura to his own mother earth!

When our Lord takes “special” incarnations, then all His brilliance gets limited to the particular manifestation only, and due to this, the Lord Vaamana was disinterested in any other task, other than for which, He had taken this incarnation. Hence Indra, who was suffering, due to the defeat at the hands of Bhoumasura, instead of praying to Vaamana, now, prayed to our Lord Shri Krishna, for the return of his mother Aditi’s “earrings”, and the capital city of Amaradri. Through the use of the word “actions of” (Chestita), it is indicated that, Bhoumasura had taken away much more. Indra told all this to our Lord. Bhoumasura, being the son of our Lord, could not be killed by anyone else.

Previously, Our Lord, always, had four forms. One form does penance (Tapasya). The second one rules and protect the Universe. The third form attends to all enjoyments, and the fourth takes rest. In this way, those forms

do their allotted work, round the clock, without any interruption. The "form" which does the "penance", later does the "ruling and protection". The "form" which does the "ruling and protection", it does later the "enjoyment" which in turn "sleeps" and this "form" in turn begins to do "penance" later! The "action" time for each "function" is 1000 years. There is a discipline in this. the form which does "penance", gets up and gets pleased with those who do "penance", for our Lord's sake.

It is said that, at one time, the mother earth was doing penance. Our Lord got up, during the time of "dusk" (Sandhyakaala). He inspired the mother earth to ask for a "boon", as per her own desire. On this, mother earth, asked at this time of "dusk" for the boon of a "son". As this boon was given at this time, (prohibited time), a son was born who is this Bhoumasura (Narakaasura). Because he took birth at this time, he became a "demon". When she got a son like this, who was demoniac in nature, mother earth prayed to our Lord, that this son should not be killed by anyone i.e. "Oh Lord! You should not kill him". Then the Lord told her, "I will not kill him without taking your opinion". The Lord gave his own arrow, with His holy name of "Narayana" written on the arrow. So long as this "arrow" will remain with this Bhoumasura, till then, no one can kill him and neither will he die!

Due to the above reason, this demon became a devotee of Lord Siva, from whom he got the "trident" (Trisoola). This "trident" was equal to the "arrow of Narayana". Being the devotee of Lord Siva, Bhoumasura kept the "trident" with himself, and he gave the "arrow of Sri Narayana" to his son Bhagadatta. Hence, the Lord had to take only the agreement of mother earth to kill

him. Sathyabhama is symbolic of mother earth, being of her form only.

For the sake of destroying Narakaasura, our Lord along with Sathyabhama, came to the place of this demon, riding on His Garuda bird - as per the following verse.

सभार्यो गरुडारूढः प्राग्य्यौतिषपुरं ययौ।

गिरिदुर्गैः शस्त्रदुर्गैर्जलाग्न्यनिलदुर्गमम्।

मुरपाशायुतैर्घोरैर्दृढैः सर्वत आवृतम्॥३॥

VERSE 3 Meaning: “Our Lord, with His wife, riding the Garuda bird, went to the city of “Pragjyotishapuram”. This city consisted of various impregnable forts of Giridurga (mountain fort) Sastradurga (fort of weapons); Jaladurga (fort of water); Agnidurga (fort of fire) and Vayudurga (fort of wind). Moreover, it was surrounded by the terrible and tough defense of 10,000 Mura “Pangs” on all the four sides.”

श्रीसुबोधिनी : प्राग्य्यौतिषपुरमिति तन्नगरनाम। यदा तेजोबन्नात्मिका सृष्टिः, ततः पूर्वमिदं स्थानमुत्पादितमिति ज्ञापनार्थं तथा नाम। ततस्तस्य षडावरणानि निरूपयति गिरिदुर्गैरिति। सर्वतः गिरयः पर्वताः अश्वेचरस्य दुर्गमाः। साम्प्रतं कामरूदेश इति तत्प्रसिद्धिः। शस्त्रदुर्गाणि द्वितीयानि। दुर्गत्वं परितः स्थित्या गमनप्रतिबन्धकत्वम्। शस्त्राणि खड्गादीनि। यथा असिपत्रवनम्। ततो मध्ये जलं परितः। ततोन्तरग्निः। ततो वायुरिति। मुरो नाम पञ्चपर्वाविद्याधिष्ठात्री देवता। तस्य पाशाः सर्वापेक्षयान्तरावरणभूताः, ते च दृढाः, पूर्वापेक्षयापि। अनेन क्रम उत्तरोत्तरबलिष्ठत्वं सूचितम्। सर्वत आवृतमिति। सर्वैर्न मार्गोऽपि संरक्षितः। स्वयं तु खेचरः। तेजःप्रभृत्यावरणत्रयं उपर्यपीति सम्प्रदायः। तेन सर्वागम्यम्॥३॥

तादृशस्यापि लौकिकप्रकारेण वधं वक्तुं क्रमेण दुर्गाणां नाशनमाह गदयेति।

SRI SUBODHINI: The name of this city was "Pragjyotishapura". This city was made before the creation of fire, water and others. To enable us to understand this, the name of this city has been given in this way. This city consisted of 6 impregnable forts for its protection. (1) Firstly, the mountain itself was the "fort" i.e. on all the four sides, there was the natural fortress of very big mountains. Horses could not be ridden on this mountain! Today this place is known as "Kaamaroopa". (2) Then the second line of defense consisted of the fort of "weapons". On all the four sides, weapons such as "swords" etc. were kept in such a way, that this defense system prevented anyone from entering the city like a "forest of swords"! (3) After this, there was the "fort" of water in the middle and on all places. (4) Fire everywhere acted as another defense deterrent. (5) Of wind. After this, the presiding deity of the 5 types of "ignorance" (Avidhya) viz. Mura had caused a fixed and impregnable "blockade" through his powerful pangs, which acted as the "internal" subtle defense formation. The purport of this explanation is, that each one of these "forts" was more implacable and dangerous to cross over and each of them was surrounded on all the four sides, as no pathway was open or unprotected. Narakaasura was always travelling in the sky only, and he had caused a threefold defense covering through fire, water and wind of the sky too! In this way, no one could enter into the city easily.

With a view to destroy this city, through the "worldly" ways, the step by step destruction of the "forts" is described through the next verse.

गदया निर्बिभेदाद्रीन् शस्त्रदुर्गाणि सायकैः।

चक्रेणाग्निं जलं वायुं मुरपाशांस्तथासिना॥४॥

VERSE 4 Meaning: “Our Lord, by using His mace (Gada) broke into the fort of mountains; through His arrows, He pierced the fort of weapons; through His “discus”, He quietened the fort of fire; the forts of water and wind. By using His sword He cut the defense of the “pangs” of demon Mura.”

श्रीसुबोधिनी : गदाप्रहारेणाद्रीन्निर्बिभेद। तेन प्रथमावरणे नराणामपि गमनं सुगममभूत्। स एव चेदानीं मार्गः। सायकैः शस्त्रदुर्गाणि चिच्छेद। सुदर्शनेन जलाग्न्यनिलदुर्गाण्यन्तर्भावितवानित्याह चक्रेणेति। आदावग्निप्रवेशनं सजातीयनिराकरणार्थम्। तदुभयोपष्टम्भकं भवति। तस्य च कार्यं जलम्। ततः कारणं वायुमिति प्रान्तस्थितयोरनुप्रवेशः। मुरपाशांस्तु असिना च नन्दकेन चिच्छेद॥४॥

एवमावरणानि दूरीकृत्य दूरान्मारणसाधानानि पाषाणक्षेपणरूपाणि यन्त्राणि चिच्छेदेत्याह शङ्खनादेनेति।

SRI SUBODHINI: By giving blows from His mace, the mountains were broken; in this way, the “first” defense was broken. Now, people could go there with ease. This constituted the way for going into the city. Our Lord shattered to smithereens, the fort of weapons. Through His “Sudarsana Discus”, He “dragged” (controlled/ evaporated) the “fire, water and wind” defenses! “Fire” prevented previously anyone entering into the subsequent forts of water and air. Hence the Lord controlled all the three and then, He caused the release from the “pangs” of Mura demon, using His sword and the weapon Nandaka, by cutting them!

In this way, after eliminating all the “coverings” of defence, our Lord destroyed the contraptions which were used to hurl, huge stones from a distance. This is being described, through the following verse.

शङ्खनादेन यन्त्राणि हृदयानि मनस्विनाम्।

प्राकारं गदया गुर्व्या निर्बिभेद गदाधरः॥५॥

VERSE 5 Meaning: "The Lord, who wielded the Mace, demolished the "Yantra" (machine) through the resounding blowing of the conch; through His mind, He destroyed the hearts of the warriors there, and through His big mace, He broke the inner fort of the city."

श्रीसुबोधिनी : मनस्विनां हृदयानि उत्साहशक्तीश्च। ततो दुर्गप्राकारमपि बिभेदेत्याह प्राकारमिति। गुर्व्येति। तत्र स्थितानां देवानां नाशनसामर्थ्यं द्योतितम्। तेषामुपेत्य प्रतिबन्धकत्वाभावाय निरुपसर्गः। गदाधर इति। अग्रे युद्धार्थं सावधान इत्यर्थः॥५॥

SRI SUBODHINI: The Lord broke the mental courage and enthusiasm of the warriors there, through His own mind! Later He destroyed the inner fort also! How? Through His "conch", He destroyed the strength and power of their "hearts" and "enthusiasm". The inner fort was destroyed through His big mace. In this way, the Lord showed to the celestial deities, who were present there in the city, His own capacity to destroy! In this way, there were no more obstacles to go into this city. Our Lord's holy name of "the wielder of mace" (Gadadhara) has been used to indicate that, "I am alert with carrying My weapon to fight any future battles."

पाञ्चजन्यध्वनिं श्रुत्वा युगान्ताशनिभीषणम्।

मुरः शयान उत्तस्थौ दैत्यः पञ्चशिरा जलात्॥६॥

VERSE 6 Meaning: "The Mura demon, with his 5 heads was sleeping and on hearing the dangerous and powerful "Vajra weapon", like sound of the conch of our Lord by the name of Paanchajanya, got up from the water and stood up!"

श्रीसुबोधिनी : एवं सर्वावरणानि भित्त्वा सावधानो जातः। शङ्खनादस्य माहात्म्यं 'विष्णोर्मुखोत्थानिलपूरितस्य यस्य ध्वनिर्दानवदर्पहन्ते'ति। ततो दर्पाच्छयानः परिखाजले तत्रादेन दर्पनाशं मत्वा कथं जात इति हेत्वन्वेषणार्थं उत्थितः। न केवलं माहात्म्यात् दर्पनाशकत्वम्, किन्तु स्वरूपतोऽपि नादस्तादृश इत्याह युगान्ताशनिभीषणमिति। युगान्ते प्रलये, तत्रापि मारकत्वेनैव प्रसिद्धः अशनिः, ततोऽपि भीषणः दर्पं हन्त्येव। प्रलये दैत्यानां दर्पस्तिष्ठतीति प्रसिद्धिः। अतो दर्पेण निश्चिन्तः शयानोऽप्युत्थितः। स च दैत्यस्तेन मारणीय एवेति भगवत्सम्मुखोऽपि विरुद्ध एव जातः। अविद्यासम्बन्धीति ज्ञापयितुं पञ्चशिराः। पञ्च शिरांसि यस्येति योगः। मुर इत्येव नाम। जलादिति परिखासम्बन्धिनः॥६॥

उत्थित एव युद्धार्थं प्रवृत्त इत्याह त्रिशूलमिति।

SRI SUBODHINI: In this way, after breaking all the "defense formations", our Lord got ready (for the attack). The glory of the sound of our Lord's conch is being described. The sound of this conch is caused by the wind, which has emanated from the face of our Lord and is capable of destroying the "pride" of all these demons! The proud Mura demon was sleeping in the waters of the moat, and on hearing the sound of the conch, thought as to how this type of sound has been heard in the city, which he thought was capable of destroying his "pride"? To enquire into this "strange" sound, he got up. This "sound" is not just capable of destroying the "pride" through its glory (Mahatyam); but it is capable of destroying the "pride" through its "sound" itself! To prove its capacity, it is said, that this "sound" was more dangerous than the "Vajra" weapon, which is used to destroy everything, at the time of the "deluge" (Pralaya). This sound is capable of destroying the "pride" of egoistic persons. This fact is indeed very famous, that the "pride" of the demons, remains even during the time of "deluge".

This "Mura" demon, due to his "pride", was sleeping without any care or anxiety. But, no sooner, he heard the sound of our Lord's conch, he got up, and stood there. This demon "deserved" to be killed, as he stood there with pride, when the Lord of the Universe was present before him! He was also in a challenging mood! This is due to his being the symbol and related to "ignorance" (Avidhya). With a view to explain this, it is said that, this demon had "5 heads" and his name was "Mura". It is said here that he came out of "water", with a view to indicate, that on all the four sides of this city, there were "moats" of water, and this was designed to protect the city from invaders.

In the next verse, it is said, that, to prepare for "fighting" is indeed appropriate.

त्रिशूलमुद्यम्य सुदुर्निरीक्षणो युगान्तसूर्यानलशोचिरुल्बणः।

ग्रसंस्त्रिलोकीमिव पञ्चभिर्मुखरभ्यद्रवत्ताक्ष्यसुतं यथोरगः॥७॥

VERSE 7 Meaning: "This demon Mura was seen as brilliant, as the sun, during the "deluge" times, or as the burning "fire" thereof! He was impossible even to be seen, due to this blinding brilliance! His 5 faces looked as though they were ready to swallow the three worlds! He came running in a frantic way, with his trident in his hand, in front of our Lord, like an enraged serpent comes fast to attack the Garuda bird!"

श्रीसुबोधिनी : अनेनासहायवीरत्वमुक्तम्। सुदुर्निरीक्षण इति युक्तमेव तस्य तथात्वम्। यो हि द्रष्टुमेवाशक्यः, तेन सह को वा युध्येत्। किञ्च। युगान्तसूर्यानलशोचिरुल्बणः। पाञ्चजन्यध्वनिस्तु प्रलयाशनितुल्य एव, अस्य तु देहकान्तिरपि प्रलयसूर्यानलसदृशी। ततोऽप्युल्बणश्च॥ अत एव युद्धे निःशङ्कः। महाभूतान्यपि यो भक्षयितुं शक्तः, स कथं जेयो भवेदित्याह ग्रसंस्त्रिलोकीमिति। पञ्चभिर्मुखैः चतुर्षु दिक्षु उपरि च सर्वानेव लोकान्

भक्षयति, न समायेति। दर्शनमात्रमेव तस्य भयानकम्, न तु युद्धं कर्तुं शक्त इति ज्ञापयितुं दृष्टान्तमाहताक्षर्यमुतं यथोरग इति। गरुडं सर्पो यथाभिधावति भक्ष्यः॥७॥

गतस्य पराक्रममाह आविध्येति।

SRI SUBODHINI: This demon could not be even seen by anyone, and then who can dare to fight with him? He never needed the help from anyone to assist his courage and valour. Especially, the sound of our Lord's conch Paanchajanya resembles the sound of the Vajra weapon used to destroy everything during the "deluge" times! But the "brilliance" of his body also resembled the "sun" and "fire", which are seen during the times of "deluge" (Pralaya). In fact his brilliance was more than the brilliance of the "Vajra" weapon, used during the times of "deluge" and, due to this "pride", this demon was doubt-free about his own victory and prowess! He looked as though, he was capable of swallowing even the "primordial elements" (Mahaabhootas). Thus, he looked to be indefatigable and how can he be conquered? For this, it is said that, with his 5 faces, he was capable of "eating" all the four sides and all the "worlds" in the upper regions. Even then, he does not attain peace of mind. In this way, it was very dangerous, even to see him! No one was capable of fighting with him. With a view to make us understand this, an example is given here. Like the "eatable" serpent runs towards the Garuda bird, in the same way, with a view to die, this demon came running towards our Lord.

The valour of this demon, who had come to attack, is being described, through the next verse.

आविध्य शूलं तरसा गरुत्मते निरस्य वक्त्रैर्व्यनदत्स पञ्चभिः।
खं रोदसी सर्वदिशोऽम्बरं महानापूरयन्नण्डकटाहमावृणोत्॥८॥

VERSE 8 Meaning: "He was seen swirling his trident, with a mighty force, and he aimed this at the Garuda bird! He also roared aloud through his 5 faces! The sound of this "roaring" filled up the entire sky, earth, all the sides and the space too. This led to the fall of the entire Universe".

श्रीसुबोधिनी : उत्तोल्य भ्रामयित्वा वा। तरसा/यावद्वितीयो न सावधानः। स हि भगवन्तं द्रष्टुमशक्तो गरुडमताडयत्। अविद्या भगवन्तं न विषयीकरोति। कालान्तरमेव भगवत्प्राप्तिरिति कालरूपं गरुडं क्षोभयति। निरस्य प्रक्षिप्य। निरसनेन अवहेला सूचिता। न हि अस्मद्बलं शूलेन समर्थितं भवतीति तृणमिव दूरीकृतवान्। ततोऽविद्यया तं मोहयितुं पञ्चभिर्वक्त्रैर्व्यनदत्। विशेषेण शङ्खध्वनिं कृतवान्। अन्यस्त्वेकधा गर्जति, अहं पञ्चधेति ज्ञापयितुम्। तस्य नादस्य महत्त्वमाह खं रोदसीति। सर्वमेव विवरस्थानं पूरयन् अण्डकटाहमावृणोत्। उपर्यपि ब्रह्माण्डं भित्त्वा गत इत्यर्थः। तत्त्वानामप्यविद्यामोहो वर्तत इति अलौकिकत्वाच्छब्दस्य बहिर्गमनम्। ब्रह्माण्डस्यापि अण्डत्वाद्गोमकूपवच्छिद्रत्वम्। मध्ये सर्वत्र पूरणं न भविष्यतीति विशेषतो गणयति। खमाकाशं मध्यस्थितं सर्वेषां हृदयाकाशो वा। रोदसी द्यावापृथिव्यौ। सर्वा अष्ट दिशः। अन्तरं मध्यम्। शब्दाघातादुत्पन्नस्य शब्दान्तस्य तथात्वं भविष्यतीत्याशङ्क्याह महानिति। आ समन्तात्पूरणं बृंहणन्यायेन॥८॥

एवं तस्य पराक्रममुक्त्वा तत्प्रतीकारार्थं भगवच्चरित्रमाह तदापतदिति।

SRI SUBODHINI: He raised his trident high, very quickly or by swirling it, with a view to catch the opponent unprepared. As he was not capable of seeing the Lord, he aimed this trident on the Garuda bird. Why was he not able to see our Lord? Our Shri Mahaprabhuji clarifies this doubt by telling that **IGNORANCE CAN NEVER KNOW OUR LORD'S REALITY OR REAL-**

IZE HIM. After so much time, or after the ending of time only, such souls can hope to attain our Lord or get His "Darsan". Hence he gave trouble to "Garuda" who symbolizes the factor of "time" (Kaala). By telling that he "threw" the trident, it is said, that the demon wanted to tell that this "trident" is not capable of proving his capacity! Hence he threw the trident, like a blade of grass and insulted it. Afterwards, he wanted to "infatuate" the Lord with his "ignorance" and hence, he made a very special kind of "conch sound" through his five faces! He took pride in doing this sound with his 5 faces! The glory of this sound is being described. This sound filled the entire Universe and surrounded it. By breaking this "Universe", it went up further i.e. it is possible for "sound" to travel like this, due to it's "supernatural" nature or quality. The "universe" is also an "egg" only, and there are holes in it, like our "hair" has on the skin! This sound did not fully fill up the middle portion of this Universe. A doubt may arise, as to whether this "sound" was like the sound, which remains in the middle of space, or the one which is stationed in the space of the heart of everyone. Or was it like the sound made in the space of this earth or the middle of the eight quarters? Or was it the sound, which is from the unfathomable depth of itself? Removing this doubt, it is said, that this sound was "MAHAAN" — very big, that it filled up all the places, as it was all-pervasive by nature.

In this way, after describing his capacity, whatever our Lord did to counter him, is being described through the following verse.

तदापतद्वं त्रिशिखं गरुत्मते हरिः शराभ्यामच्छिन्नत्रिधौजसा।
मुखेषु तं चापि शरैरताडयत्तस्मै गदां सोऽपि रुषा व्यमुञ्चत॥१॥

VERSE 9 Meaning: “On seeing the falling trident on His Garuda bird, our Lord cut this trident into 3 pieces, with two arrows. Later He filled up Bhoumasura’s face with His own brilliance, and the latter in great anger, threw his mace on our Lord.”

श्रीसुबोधिनी : तच्छूलमापतत् गरुडोपरि तदेव स्थितम्। त्रिशिखमित्यनेन भेदत्रयं करोतीति त्रिसत्यानां देवानामपि मारकं तदिति सूचितम्। गरुत्मत इति पक्षवानतिकोमल इति। स्वतो निवारणसामर्थ्यं चाह। भगवांश्च हरिः ततः प्रतीकारोऽवश्यं कर्तव्य इति शराभ्यामच्छिनत्। त्रिधा छेदे न पुनः प्ररोहतीति। तच्छूलं दैत्यमित्यनेन ज्ञापितम्। ओजंसेति। तदधिष्ठिता देवतापि यथा छिन्ना भवति, तस्य तेजसा सह वा। तेजोऽपि त्रिधा छिन्नमित्यर्थः। न केवलं त्रिशूलच्छेद एव, किन्तु सोऽपि ताडित इत्याह मुखेष्विति। यथा न रूपात् तस्य रवेण लोकानां भयं जायत इति मुखान्यपि ताडितानि। अर्थात् पञ्चभिः। आपूरितानि वा। यावद्भिः पूरणं भवति। रव एव च निवारणीय इति। तं चापीति। भिन्नतया सोऽपि हृदये ललाटे वा हतः। तदा पक्षपातं ज्ञात्वा मम गम्यो भविष्यतीति तस्मै भगवते सोऽपि ताडितोऽपि रुषा ‘अपकृतोतिक्रुद्धो भवती’ति दूरादेव गदां प्रक्षिप्तवान्॥९॥

सापि गदा देवताधिष्ठितेति भगवान् स्वगदयैव तन्निराकरणं कृतवानित्याह तामापतन्तीमिति।

SRI SUBODHINI: The trident thrown by this demon did not fall on the Garuda bird but stood still nearby! Our Lord cut this trident into two or three parts. This trident was capable of even killing the celestial deities (of Trisatya = three truths). From this, it is indicated that , Garuda had very tender wings and through this, he could not ward off this trident by himself! Our Lord’s name given in this verse is “HARI” i.e. our Lord removes the sorrow of everyone. Hence will He not destroy the sorrow for the Garuda bird? Yes, indeed, He will certainly destroy all types of sorrow for His dear Garuda bird! Our Lord

now decided to take counter action for this attack made by Bhoumasura, and through two arrows, broke this trident into 3 pieces and made the trident ineffective and useless. This trident was a demon, and our Lord destroyed him through His "brilliance", together with his presiding celestial deity. Now, this "brilliance" of our Lord, not only destroyed the trident, but it attacked Bhoumasura also. Bhoumasura's "voice" made everyone shudder in fear, in comparison to the fear that will occur on seeing his form! Hence our Lord shattered his faces also. In other words, our Lord filled up his 5 mouths with His arrows so that, no sound can emanate from his mouths. He injured his heart and forehead. This made this demon very angry, and he now threw his mace on our Lord, from a distance. He had felt insulted and ignored by our Lord's actions and got angrier. As he lacked the capacity to come near to our Lord, he threw the mace at our Lord, from a distance.

This mace was also celestial in character and hence, our Lord warded off this mace, with His own "mace", as told by the following verse.

तामापतन्तीं गदया गदां मृधे गदाग्रजो निर्बिभिदे सहस्रधा।
उद्यम्य बाहूनभिधावतोऽजितः शिरांसि चक्रेण जहार लीलया॥१०॥

VERSE 10 Meaning: "Our Lord, seeing the coming of his mace towards Him during this fighting, shattered it into thousands of pieces with His own mace. Then this demon, raising both his hands, came running towards our Lord. Our Lord, like in a play (Leela), cut his head, through His discus."

श्रीसुबोधिनी : कौमोदक्या नितरां बिभिदे। सहस्रधेति। योजनायामशक्या कृता। सजातीयेन सजातीयहननमयुक्तमित्याशङ्क्याह मृध इति। सङ्ग्रामे न

दोषः। गदाग्रज इत्यनुप्रासः, स्त्रीणां हितकारी वा। बाहूनुद्यम्येति ग्रहणार्थं समागमनमुक्तम्। स च भगवता न स्पष्टव्य इति कालेनैव तमच्छिनदित्याह शिरांसि चक्रेण जहारेति। पञ्चापि पर्वाणि छिन्नानि, यथा प्रतीत्यापि न संसारः। लीलयेति सुदर्शनसामर्थ्यं व्यावर्तयति। पौरुषं स्वकीयमेव व्यापृतम्, परं निरायासेन, प्राप्त एवायासो व्यावर्त्यते। अथवा। लीलैव तत्स्थाने व्यापृता भविष्यतीति। तेन निरोधरूप एव संसारः साम्प्रतं प्रवर्तताम्, नत्वन्य इति लीलयेत्युक्तम्॥१०॥

छिन्नेष्वपि शिरस्सु दैत्यत्वात्कदाचित् प्राणाः हृदयादिषु तिष्ठेयुरिति तस्य छिन्नशिरसोऽग्निमावस्थामाह व्यसुः पपातेति।

SRI SUBODHINI: With His “Kaumodaki” mace our Lord broke his mace, and made it into thousands of pieces, and this mace could now never be joined into one! In war, it is indeed appropriate to destroy the enemy’s weapon with an identical weapon! The word “Gadagraja” has been used to denote that the Lord is always beneficial to women. The demon had rushed to our Lord, lifting his hands, as desired to catch hold of our Lord. But our Lord did not desire to touch him at all — as he was a demon, and hence non-deserving! Hence the Lord cut his head with His discus. He was of the form of the 5 kinds of “ignorance” (Avidhya), and on the cutting away of these heads, he would not be able to see this “Universe” even as a “reflection”! (The word “reflection” is used here with the meaning of “seeming reality” i.e. this demon will not be able to see, now, this Universe in this way). The word used here viz. “Leelaya” (as a play) denotes that, in this, the discus did not have any difficulty or trouble in cutting the heads of Bhoumasura! It is our Lords power and prowess, which is the cause of this Universe, and the Lord now destroyed this demon without any stress for himself. But the demon got libera-

tion. The word "Leelaya" is also full of another significant meaning i.e. the Lord enacted this event as His Divine Leela, which resulted in Nirodha to the entire Universe and the entire Universe got filled up with this Leela to cause "Nirodha"! Hence these words "LEELAYA" are used.

This is a demon. Even after his heads have fallen, if his vital air remains in his hearts etc. there will be a problem. But this did not take place, and the same is explained through the following verse.

व्यसुः पपाताम्भसि निकृत्तशीर्षो निकृत्तशृङ्गोऽद्विरिवेन्द्रतेजसा।
तस्यात्मजाः सप्त पितुर्वधातुराः प्रतिक्रियामर्षजुषः समुद्यताः॥११॥

VERSE 11 Meaning: "Bhoumasura fell like the peaks hit by Vajra, the weapon of Indra. He died on his heads being cut, and fell in the water. His 7 sons became sorrowful on the death of their father and they all came, in great anger, putting lot of efforts, to take revenge."

श्रीसुबोधिनी : विगता असवो यस्येति। भूमौ पतितस्य दैत्यत्वात् पुनरुद्गमो भविष्यतीति अम्भसि पात उच्यते। 'आपो हि रक्षोघ्नी'रिति। अविद्यायामपि भगवत्सामर्थ्यार्थमग्रेऽप्युत्पादनाभावार्थं च अजित इत्युक्तम्। न केनापि मायादिभिरपि पराजितः। निकृत्तशीर्ष इति। निकृत्तं शिरो यस्येति। नितरां छेदः पुनर्योजनाभावार्थः। आधिदैविकच्छेदार्थो वा। युगान्तरेऽपि प्रादुर्भावाभावाय दृष्टान्तमाह निकृत्तशृङ्गोऽद्विरिवेति। इन्द्रतेजसा वज्रेणा। तथापदं पुनरुत्थाने इन्द्राद्भयं सूचयति। तथात्रापि भयादनुत्थानम्। तस्य सप्तव्यसनानि पुत्राः साधिकरणा मारिता इति वक्तुं तेषामागमनमाह तस्यात्मजा इति। मूलच्छेदे शाखा इव ते न प्रयोजका इति पितुर्वधेनातुराः प्रतिक्रियार्थममर्षजुषः सेवितरोषाः। मारकस्य मारणं प्रतिक्रिया। स्वतः आसमर्थ्यात् क्रोधसेवां कृतवन्तः। क्रोधेनापि कदाचिद्भवेदिति। समुद्यता इति बहिःसामग्री निरूपिता। अन्तः क्रोधः॥११॥

तेषां प्रसिद्ध्यर्थं नामानि गणयति ताम्रोऽन्तरिक्ष इति।

SRI SUBODHINI: Bhoumasura's "vital air" (Prana) had gone out i.e. he died! But he did not fall on the ground. If he had fallen on the ground, being a demon, most probably the "life force" might have come back to him. Hence he fell in water. As it is written in the scriptures "the waters are the killers of the demons". Here our Lord's name has been given as "Ajita" (unconquerable) to indicate, that this demon's heads were of "ignorance" (Avidhya). Will they come back to life in this form of "ignorance"? Our Shri Mahaprabhuji removing this doubt says that **OUR LORD CAN NEVER BE DEFEATED BY MĀYA OR "AVIDHYA"** (ignorance). Hence our Lord destroyed this "ignorance", and never shall it rise again, as this was our Lord's will. His heads were cut in such a way, totally, that they could never join again. That is, their cutting was "celestial" in nature. "Avidhya" (ignorance) got destroyed in this way, like the mountains were cut away by Indra's Vajra weapon and they never wanted to rise again. They had the fear, that if even they rise again, Indra will come and destroy them again! In the same way, afraid of our Lord, "ignorance" also got destroyed, for ever.

Bhoumasura had 7 sons. They were full of sorrow. They were also destroyed by our Lord. They all came now, but were incapable of doing anything serious to our Lord. Like when the root of a tree is destroyed, the branches of the tree also become as good as lost, and they cannot give leaves and flowers etc. They were thus incapable to do anything. They also got angry over the death of their father. Due to this anger, they came to take revenge. Though they did not have any capacity in themselves, they thought that though, the force of their anger, they may be able to take revenge against the Lord.

With this thought in their mind, they all came. They were equipped with arms outside and their "inside" was full of anger.

For the purpose of their "fame", their names are given as per the following verse.

ताम्रोऽन्तरिक्षः श्रवणो विभावसुर्वसुर्नभस्वानरुणश्च सप्तमः।
पीठं पुरस्कृत्य चमूपतिं मृधे भौमप्रयुक्ता निरगुर्धृतायुधाः॥१२॥

VERSE 12 Meaning: "Tamra, Antariksha, Sravana, Vibhavasus, Vasu, Nabhaswan and the 7th son was named as Arun. They made their commander by the name of Peeta and went to the battlefield as inspired by their father Bhoumasura. Then they wore their shields and arms."

श्रीसुबोधिनी : ताम्र इति वर्णतः क्रोधात्मकः। अन्तरिक्ष इति सर्वक्रियाव्यापारयितुमशक्यः। श्रवण इत्याकाशरूपः। विभावसुः सूर्याग्नितुल्या। वसुः भीष्मादेरप्यधिकः। नभस्वान् वायुः। तत्तुल्यः। अरुणः सर्वोद्बोधकः। वर्णतो वा भयानकः। सप्तम इति क्रमोऽत्र विवक्षित इति ज्ञापयति। पीठस्तेषामाधारभूतः। नरकासुरस्य सेनापतिः। मृधे युद्धार्थं भौमप्रयुक्ताः। स्वस्थाने नरकासुरस्तान् प्रेषितवान्। ते हि स्वापेक्षयापि पितृवधाद्युद्धं करिष्यन्तीति। युद्धार्थं प्रथमतो निरगुः, धृतायुधाश्च पश्चाज्जाताः। अनेन युद्धे निश्चयो निरूपितः॥१२॥

ततः शस्त्राणि प्रायुञ्जतेत्याह प्रायुञ्जतेति।

SRI SUBODHINI: By the use of the word "Tamra", his anger is emphasized. By the name of "Antariksha", it is explained that this son was not capable of doing anything. By the name of "Sravan", it is explained, that he had the form of the "space". By the name of "Vibhāvasu", it is explained that this son was like the sun and fire. By the name of "Vasu", it is explained that he was greater than Bheeshma and others. By the

name of "Nabhaswan", it is explained, that he was like the "wind" or similar. By the name of "Arun", it is explained, that he was prone to wake up or inspire everyone or through his colour, he was looking fearsome! The name "Peeta" given here is the basis of all these 7 brothers, and was the name of the army chief of Bhoumasura. They were all inspired to fight by Bhoumasura, and he had sent them, so that they will fight better than himself due to his own death (i.e. Bhoumasura's). They now armed themselves with shields and armour. They also exhibited their determination to fight.

Later, they began to hurl the various weapons. This is being explained through the next verse.

प्रायुञ्जतासाद्य शरानसीन् गदाः शक्त्यष्टिशूलान्यजिते रुषोल्बणः।
तच्छस्त्रकूटं भगवान् स्वमार्गणैरमोघवीर्यस्तिलशश्चकर्त ह॥१३॥
तान्पीठमुख्याननयद्यमक्षयं निकृत्तशीर्षोरुभुजाङ्घ्रिवर्मणः।

VERSE 13 Meaning: "Struck by intense anger, they came near to our Lord and each of them aimed the 6 types of weapons on our Lord (arrows, swords, mace, discus, trident etc.) At this time, our Lord, made all their various types of weapons into small bits, and made them fall into the ground."

श्रीसुबोधिनी : आसाद्य निकटे गत्वा षड्विधान्यस्त्राणि भगवति प्रयुक्तानि निरूपयति शरानित्यादिभिः अष्टिरायुधविशेषः। सप्तभिरपि प्रत्येकं षड्विधानि प्रयुक्तानि। यद्यप्यजितो भगवानिति जानन्ति, तथापि रुषा क्रोधेन उल्बणाः सन्तः तथा कृतवन्तः। भगवता कृतं प्रतीकारमाह तच्छस्त्रकूटमिति। स्वमार्गणैरिति। असाधारणैर्बाणैः, अन्यथा अग्नेर्बाणाः, दुर्गाया असिः, गदा वायोः, अष्टिरपि वरुणादेः, शक्तिर्मायायाः, शूलं शिवस्येति, एतावन्तः तत्तद्देवताधिष्ठिता न हता भवेयुः। ननु भगवानेव तेष्वपि स्वसामर्थ्यं दत्तवानिति

कथं भगवांश्चकर्तेत्याशङ्क्याह अमोघवीर्य इति। तेषु दत्तं परगामि मोघं जातम्, तदेव स्वस्थाने अमोघम्। अतः अमोघेन मोघानि वीर्याणि प्रतिहतानीत्यर्थः। तिलशः कर्तनं पुनर्नीत्वा लोहखण्डान्यपि सज्जीकर्तुमशक्तानीति ज्ञापयति। हेत्याश्चर्ये। तावन्न कर्तव्यम्, प्रयोजनाभावात्, तथापि स्वस्याक्लिष्टकर्मत्वं ज्ञापयितुं तावत् पराक्रमं प्रदर्शितवान्। शस्त्राणां विनियोगमुक्त्वा प्रयोक्तृणामाह तान् पीठमुख्यानिति। यमक्षयमिति तावद्दण्डार्थम्, मुरवत्पुनरावृत्यभावाय वा। ते हि पीठं पुरस्कृत्य समागता इति उपजीव्यत्वात् उत्साहनवृत्त्यर्थं प्रथमतः स एव हतः। मूर्च्छादिना अलौकिकप्रकारेण हननं व्यावर्तयितुमाह निकृतेति। चत्वार्यङ्गानि कवचं च निकृतानि येषाम्। पितुः पञ्चांशाः तेषु प्रतिष्ठिता इति कार्ये तदंशव्यावृत्यर्थं शिरः प्रभृतीनां छेदनम्। शीर्षाणि ऊरवः भुजाः अङ्घ्रयश्च। ज्ञानं गतिश्चाद्यन्तयोः। उत्पत्तिः कर्माणि च मध्ये। तत एवं क्रमः॥१३½॥

तत उभयेषां मुरस्य तत्पुत्राणां च फलरूपस्य नरकस्य निराकरणार्थं प्रवृत्तिमाह स्वानीकपानिति।

SRI SUBODHINI: The word “Aasadhya” has been used in this verse to denote, that all these 7 sons of Narakaasura came near to our Lord, and aimed 6 types of weapons on our Lord. This was done by each one of these sons, who aimed 6 types of weapons. Though, they knew very well, that the Lord is not conquerable, but due to their anger, they began to do like this. When they did like this, our Lord then took the counter action, which is being explained. Our Lord used now extraordinary arrows of immense varieties, and cut all their weapons into small pieces. If the Lord were not to do this, the combined “weapon” attack would not have been broken! Why? As all these weapons were blessed by their own celestial deities. Like the arrows with Agni (fire); the sword with mother Durga; the mace with wind; the weapon Astibhi with Varuna and others; the weapon

Sakthi with "Māya" (illusory power), the trident with Lord Siva etc. It was our Lord only, who had given His own power and capacity to these "deities", and if this is so, how come our Lord cut all these weapons? Answering this, our Shri Mahaprabhuji says that OUR LORD HAS IMMENSE VALOUR (VEERYAM) I.E. OUR LORD'S VALOUR NEVER GOES IN WASTE OR RESULT-LESS. HIS VALOUR IS ALWAYS IMMENSE IN HIM AND IN FULL MEASURE. His power, when it is transferred to another, acts and becomes like that of the person or recipient, to whom His powers are given. HENCE THROUGH THE IMMENSE AND LIMITLESS POWERS OF OUR LORD, THE POWER, WHICH HAS BECOME LIMITED, WHEN GIVEN TO THESE DEITIES, WAS DEFEATED. When the weapons have been made into "dust", then they cannot be rejoined either!

The word "Ha" (ah!) has been used to denote "astonishment". There was no necessity for the Lord to act like this. (i.e. make all the weapons become like "dust") but our Lord did show this "valour", only with a view to prove, that He is able to do all things with the least of effort (AKLISHTAKARMA).

After showing His valour through His "weapons", now the fate of those who wielded the weapons is being stated. The Lord gave "permanent punishment" to these 7 sons of Narakaasura, and this was done by our Lord, so that they do not come back again like the demon Mura. These 7 sons had brought the commander-in-chief by the name of Peeta, who was supposed to protect and save them, and the Lord ensured his destruction in the first instance itself, so that, with his destruction, everyone's enthusiasm will be also destroyed! Our Lord did not use

any “super-natural” way of killing him (like making him unconscious etc.) but He caused all his four limbs to be cut along with his armour. The 5 elements of ignorance of their father were also seen in these sons. Hence for the purpose of removal of this “part”, their heads were also cut. In this way the head, the waist, the hands and the feet were all cut. Thus “knowledge” ended from the head, and their movement ended through the feet. Their origination and action ended through the cutting away of the middle portion of their body. In this way, the order of their destruction has been told.

Later this demon Mura and his 7 sons were to attain “hell”. But the Lord put efforts to “negate” this, and this is explained through the next verse.

स्वानीकपानच्युतचक्रसायकैस्तथा निरस्तान्नरको धरासुतः॥१४॥
निरीक्ष्य दुर्मर्षण आस्रवन्मदैर्गजैः पयोधिप्रभवैर्निराक्रमत्।

VERSE 14 Meaning: “On seeing his commanders being killed, by our Lord, through His arrows and discus, the son of Prithvi (earth) Narakaasura, came there with intense anger, emerging from the ocean, with an army of intoxicated elephants.”

श्रीसुबोधिनी : तस्य जयहेतवः सेनाः तासामनीकानां रक्षकाः। अज्ञानेन व्यसनैश्च नरकः सिद्धो भवतीति तेषां निराकरणे स्वयं निराकृतोऽपि लौकिकैः साधनैः स्वजयो भविष्यतीति आस्रवन्मदैर्गजैः सहितः युद्धार्थं निराक्रमत्। अच्युतत्वान्न तस्य केनाप्यंशेन क्षतिः मुरश्चक्रेण हतः, अन्ये सायकैरिति ससाधनासाध्यस्यानुवादः। तथेति प्रकारस्यापि ततस्तदपेक्षया समर्था गजा इति सूचयितुं पूर्वानुवादः। नन्वग्निवत् भगवान् स्थूलान् सूक्ष्मानपि दहतीति, ततो बलिष्ठानपि गजान् मारयिष्यतीति, कथं तत्प्रवृत्तिरिति चेत्, तत्राह निरीक्ष्येति। दुर्मर्षण इति। दुष्टक्रोधयुक्तः। ज्ञानाच्छादको वर्तत इति तथा प्रवृत्तिः। गजानामुत्कर्षमाह आस्रवन्मदैः पयोधिप्रभवैरिति। कार्यकारणोत्कर्षौ

निरूपितौ। स्वभावतो गजा जीवेषूत्कृष्टाः सङ्घचराः। अतस्त्रिविधोऽप्युत्कर्षो
निरूपितः। गजानां मदस्रव एव बलोत्कर्षे हेतुः। ऐरावतः पयोधिप्रभव
इतिसमानजनकत्वेन तत्सामर्थ्यं सर्वेषां निरूपितम्॥१४१/॥

मातरं पितरं कालं च दृष्टवानिति निरूपयितुं तस्य भगवद्दर्शनं वर्णयति
दृष्ट्वा सभार्यमिति।

SRI SUBODHINI: When the commanders of his army were killed, then Narakaasura came out. One attains "hell" only through sorrow or ignorance. When ignorance and sorrow were removed, he came himself with a body. But he still thought, that he can defeat our Lord through "worldly" instruments. Understanding like this, he came out of the ocean, accompanied by intoxicated elephants, with a view to fight our Lord. OUR LORD IS ACHYUTA (WHO HAS NO DECLINE OF POWER AT ANY TIME). Hence our Lord will not get any loss of power or strength at any time. Only Narakaasura died, when the Lord used His discus. All others were killed through the arrows of our Lord.

When our Lord can "burn" away both the subtle and gross materials, definitely He will be able to destroy these powerful elephants also. If this is so, then how come Narakaasura was able to come back and act? If this is asked, then the reply is given that Narakaasura, after seeing his army chiefs being destroyed, got very cruelly angry and his "knowledge" (of what is right and wrong) became shrouded in ignorance i.e. he became an "ignorant" person (Ajnani). He now acted only when he became "ignorant" like this. These elephants were originated from the ocean, and this is a "special" factor. They got originated with their "intoxicated" pride (Madajala). By nature, an elephant is considered as the highest among the animals. They always move in groups

will be also destroyed! Our Lord did not use

only. In this way, the “special glorious nature” of these elephants has been explained, in three ways. The strength of elephants came upon them only when they got the intoxicated stage of “Mada” liquid flowing from their forehead! In fact we should remember here, that the Divine celestial elephant “Airavatam” had got originated from the ocean only. Hence, due to this common “origination” place, these elephants are also regarded as having the same capacity like the Airavatam elephant of Indra.

He saw his father, mother and the Divine factor of “time” (Kaala). The “Darsan” given by the Lord is being described through the following verse.

दृष्ट्वा सभार्यं गरुडोपरिस्थितं सूर्योपरिष्ठात्सतडिद्धनं यथा।
कृष्णं स तस्मै व्यसृजच्छतघ्नीं योधाश्च सर्वे युगपत्समं विव्यधुः॥१५॥

VERSE 15 Meaning: “He saw our Lord, along with Sathyabhama, seated beautifully on the Garuda bird! Like a rising cloud bursting along with the sun and lightning! No sooner, he came, he aimed the weapon “Sataghni” (which kills 100 persons at a time) on our Lord, and all other fighters also attacked our Lord simultaneously.”

श्रीसुबोधिनी : युद्धार्थमागमनशङ्कैव निवारिता। तत्रानुरक्तश्चेत्, कृतार्थ एव भवेदिति। भगवान् न लौकिकसाधनैरलौकिको जेतुं शक्य इति अभूतोपमामाह सूर्योपरिष्ठादिति। अद्भुतत्वाद्भागद्वेषाभ्यामिष्टानिष्टसूचकं भवति। यदि सूर्योपरि आधिदैविकः मेघः आधिदैविकविद्युल्लतया सह तिष्ठति, आदित्य एव पर्जन्य इति भवति। तस्याधिदैविकं रूपं तादृशमिति वचनोपपत्तिः। तथापि कृष्णः कालात्मा स्त्रीणां हितकारीति तस्य न सद्बुद्धिरुत्पन्ना, किन्तु विरुद्धैवेति तत्कार्यमाह तस्मै व्यसृजच्छतघ्नीमिति। शतं हन्तीति योगोऽपि तस्य विवक्षितः। तादृशीं विशेषेणासृजत्, योधाश्च शतघ्नीभिर्बाणैर्वा युगपदेव स्मेति प्रसिद्धे विव्यधुः॥१५॥

SRI SUBODHINI: The demon removed the doubt as regards his intention to fight. If he were to get attached to the Divine form of our Lord, then he would have got fulfilled in his life. But this was not to be. Our “supernatural” Lord cannot be conquered through “worldly” instruments. Hence examples which have never happened before, are being used in this verse. What is indicated, by attachment and hatred are it’s consequences viz. what is desirable and what is undesirable respectively. When the sun is seen along with the celestial clouds, and the celestial lightning, then the sun becomes “Indra” himself (the Lord of the three worlds) as it’s celestial form is such only. Our Lord Shri Krishna is the symbol of “time” (Kaala). He, of course, always gives benefits to women. Hence even after getting the “Darsan” of the Lord, Narakaasura did not get a “truthful and righteous intellect”. He now got “wrong and opposing” intellect. The reason for this bad “intellect” was that he dared to aim his weapon Sataghni on our Lord. This weapon was created in this special way to kill at one time 100 or more persons. The other fighters also aimed the same weapon and arrows at our Lord. The word “Sma” (yes, indeed) denotes the nature of their attack.

तद्भौमसैन्यं भगवान्नादाग्रजोविचित्रवाजैर्निशितैः शिलीमुखैः।
निकृत्तबाहूशिरोङ्घ्रिविग्रहं चकार तर्ह्येव हताश्वकुञ्जरम्॥१६॥

VERSE 16 Meaning: “At the same moment, our Lord, using wonderful and sharp arrows, with fangs and wings, attacked the army of Bhoumasura and the hands, waist, heads and feet of each of them were cut. In the same way, our Lord destroyed the elephants and horses also.”

श्रीसुबोधिनी : आदौ तेषामपराधो निरूप्यते। भगवतोऽक्लिष्टत्वाया। यावत् युद्धार्थं प्रवृत्ताः, ततः पूर्वं तस्मिन् वा समये भगवान् स्वमार्गणैः प्रथमतो योधांश्चिच्छेद। ततस्तत्प्रयुक्तान्यस्त्राणि। पूर्वमस्त्राणामुपस्थित्यभावात्। नात्र क्रमो दोषाय। तत्प्रसिद्धं भौमस्य सैन्यम्। भगवत्त्वात् न पुत्रादिभावस्तस्य बाधक इति भगवत्प्रवृत्तिः। सोऽपि मातुः पुत्र इति पित्रापि सह युद्धकरणं नायुक्तम्। गदाग्रज इति। भक्तोत्पादनार्थं भगवत्तथाकरणं युक्तमेव। लौकिकेनैव प्रकारेण तान् हतवानिति ज्ञापयितुं भगवच्छरान् विशिनष्टि विचित्रवाजैरिति। दूरगमनलक्ष्यैकगमनप्रयोजकाः पक्षाः। विचित्रा वाजा येषामिति। वायुर्जायते गतिर्वा येभ्य इति। निशितानि कार्यसाधकानि। निकृत्तानि बाह्यादीनि यस्येति। प्रक्षेपकौ बाहू। आगमने जङ्घालता प्रयोजिका। कर्मजन्मनी वा पूर्ववत्। ततो ज्ञानगती। बाहूरुशिरोऽङ्घ्रयः विग्रहे यस्येति तादृशं चकार। तर्ह्येव यस्मिन् क्षणे युद्धार्थं तत्सैन्यं प्रवृत्तम्, तस्मिन्नेव क्षणे प्रथमशस्त्रविमोकानन्तरं यथा नापरं विमुञ्चति, तदर्थं पार्श्वभागान् सर्वानेव निराकृतवान्। वाहनानां निराकरणमाह। हता अश्वाः कुञ्जराश्चेति। चतुरङ्गे रथा अचेतनाः। नराणां स्वरूपमुक्तमेव, अवशिष्यन्ते वाजिनः करिणश्चेति॥१६॥

ततः शस्त्राणां छेदनमाह।

SRI SUBODHINI: With a view to prove our Lord's nature of being the Lord, who does everything without much effort (AKLISHTAKARMA), in the first instance, the "offence" committed by Narakaasura is being explained. When Narakaasura started to fight, at the same time our Lord (or a little before), cut all the soldiers down with His weapons. In the first instance, He did not have His arrows near to Him. Later He got His arrows. There is nothing "blemishful" in this way of our Lord's situation or action. Bhoumasura's army was well known and our Lord is the Lord of the Universe (Bhagawān). Hence the idea that Bhoumasura being our Lord's own "son" did not make the Lord change His mind at all. Hence our Lord began to take action. Mura

is also the son of a mother. Hence, there was nothing wrong in fighting with his own father! Our Lord is the elder brother of Gada. Hence, with a view to "originate" a devotee (Bhaktha), it is indeed very appropriate for the Lord to do like this. Our Lord killed him in a "worldly" way only. With a view to make us understand this, it is said, that the Lord used now arrows, which had wonderful wings or fangs. From this description, we can easily deduce, that these arrows usually travelled a very long distance. They create very forceful winds or they are very fast. They were very "sharp", and this indicates, that they always complete their task or reach their goal.

Our Lord cut away the four important parts of these soldiers viz. hands, heads, waist and feet. They were using the hands to throw the weapons; their waist helped them to come near to our Lord; the heads planned and had knowledge about warfare and the feet were used to go away! But, through the cutting of all these limbs, they lost their power of "action".

When Mura's army was ready to fight, they could not aim anymore weapons or arrows, after they released their first weapon or arrow, as the Lord, then and there, and almost at the same moment, had maimed them, as explained above. Our Lord now destroyed their "carriers" also. Usually in the fourfold army, there are the 4 main constituents of footmen, elephants, horses and chariots. Our Lord destroyed, in the first instance, the footmen. Later He destroyed the chariots, along with the horses and elephants.

Later, our Lord destroyed the weapons, as per the following verse.

यानि योधैः प्रयुक्तानि शस्त्रास्त्राणि करुद्वह॥

हरिस्तान्यच्छिनत्तीक्ष्णैः शरैरेकैकशस्त्रिभिः॥१७॥

उह्यमानः सुपर्णेन पक्षाभ्यां निघ्नता गजान्।

VERSE 17 and 17½ Meaning: “Oh! Scion of the Kuru clan! Whichever weapon, the warriors threw at our Lord, our Lord cut them through very sharp weapons, even before they came near to our Lord! At this time, our Lord was beautifully seated on the Garuda bird; and the Garuda bird was seen lashing the elephants with his huge wings.”

श्रीसुबोधिनी : यानि तैरेव योधैः प्रयुक्तानि। शस्त्राणि गृहीत्वा प्रहरणसाधनानि। अस्त्राणि तु प्रक्षेप्यानि ब्रह्मास्त्रदिरूपाणि वा। करुद्वहेति विपरीतत्वाद्विश्वासार्थम्। तानि स्थितानि अग्रेपि साधनत्वान्नोकोपद्रवकारीणि भविष्यन्तीति तान्यच्छिनदित्यभिप्रायेणाह हरिरिति। तीक्ष्णैः शरैरिति नालौकिकत्वम्। एकैकशस्त्रिभिरिति च। ये पुनर्गजाः स्वार्थं शोभाकरा भवन्ति, तान् न हतवानिति वक्तुं तादृशेन गरुडेन उह्यमानो भगवान्निरूप्यते। येन गजाः अन्तः प्रवेशनार्थं पक्षाभ्यामेव हताः। हस्ताभ्यामन्तःप्रवेशिता इव निरूपिताः। सेनारूपाः दैत्यांशा गजा मारिताः, साधारणा देवांशाश्च रक्षिता इति विभागः॥१७॥

ततो गरुडहतानां पुरप्रवेशमाह गरुत्मतेति।

SRI SUBODHINI: The weapons used for attacking were now carried by the warriors, and they aimed them at our Lord. They even sent out the “arrow of Lord Brahma” (Brahmaastra) and other such weapons at our Lord! If they were not “broken”, then they would give trouble to the world, in the future also, as they were all very destructive in nature. Hence our Lord broke all of them into pieces. Moreover, if He did not do this, His NAME AS SRI HARI, WHO REMOVES THE SORROWS OF HIS DEVOTEES WILL NOT BE RIGHT OR

IT WILL BE MEANINGLESS. Hence, with a view to make His own name of SRI HARI meaningful and effective, our Lord caused the destruction of all these weapons, aimed at Him! He did not destroy them using any "supernatural" methods or means. He used, in the usual "worldly" (Lokik) way, sharp weapons and arrows to cut them all. Our Lord did not kill all the elephants and he left some of the elephants, who will add "brilliance" to himself later, after having them with Himself! Our Lord was now seen beautifully seated on the Garuda bird; this Garuda bird destroyed only those elephants which were "demoniac" in nature, and he left the others with the "celestial" nature unharmed. In this way, these elephants were divided into two sections. It looked as though, that Garuda was making a way for him and the Lord, through his hands, while entering the group of elephants, when he used his two wings.

Later, the elephants, which were attacked by Garuda entered into the city, and the same is explained through the next verse.

गरुत्मता हन्यमानास्तुण्डपक्षनखैर्गजाः।

पुरमेवाविशन्नार्ता नरको युध्ययुध्यत॥१८॥

VERSE 18 Meaning: "When the Garuda bird began to attack and kill, through its beak, wings and nails, the elephants, in turn, stressed out, injured and suffering, entered into the city. But Bhoumasura continued to fight."

श्रीसुबोधिनी : तुण्डपक्षनखाः तामससात्विकराजसाः आर्ताः सन्तः पुरमेवाविशन्। न तु तेषु युद्धार्थं बुद्धिरुत्पन्नेत्यर्थः। ततस्तेषु निवृत्तेषु नरकः स्वयमयुध्यत। युधीत्यावश्यकता॥१८॥

इदं युद्धं केवलमेव, 'अहं योत्स्यामी'तिउत्साहनिश्चयात्मकम्, शस्त्रप्रहरणात्मकं त्वाह दृष्टेति।

SRI SUBODHINI: The Garuda bird, through its beak, wings and nails began to attack. These in turn were respectively Tamasik, Satwik and Rajasik in nature. The elephants, who were thus attacked and injured, entered now into the city. They now did not want to fight anymore. When they came away from fighting into the city, Narakaasura then began to fight, as the battle had begun at that time. It is the duty of a king to fight in a battle.

"I will fight in this battle alone". He had got enthusiastically determined like this. "I will fight and attack with weapons". This is being explained through the next verse.

दृष्ट्वा विद्रावितं सैन्यं गरुडेनार्दितं स्वकम्।

तं भौमः प्राहरच्छक्त्या वज्रः प्रतिहतो यतः॥१९॥

VERSE 19 Meaning: "When Bhoumasura saw that his army was running away, being attacked and injured by the Garuda bird, who had earlier stopped even the "Vajra" weapon of Indra, he now attacked the Garuda bird with his weapon called "Sakthi"!"

श्रीसुबोधिनी : गरुडेन विद्रावितं स्वसैन्यं दृष्ट्वा अर्दितं च, न केवलं भयमात्रेण पलायितम्। यद्यपि स्वयं भगवता सह युद्धार्थमागतः, अन्यं च न गणयति, तथापि तादृशोऽपि स्वयमेव तं गरुडं शक्त्या प्राहरत्। ननु तथाप्यल्पे कथं स्वविक्रमं योजितवानित्याशङ्क्याह वज्रः प्रतिहतो यत इति। गरुडाद्वज्रोऽपि प्रतिहतः। तदमृतहरणे गरुडस्य प्रसिद्धम्। अतो महति पौरुषं कर्तव्यमिति न काप्यनुपपत्तिः॥१९॥

इदं माहात्म्यमग्रेऽप्युपयुज्यते। एकमेव वाहनं भगवत इति तदुपद्रवे

भगवति काचिच्छङ्का स्यात्, अतस्तन्निवारणं वक्तव्यम्, अत एव किञ्चिज्जातमित्याह नाकम्पतेति।

SRI SUBODHINI: The soldiers were suffering from the attack of the Garuda bird, and they were running away. Bhoumasura saw his army, in this way and understood that, they were running away, not only by fear only, but they were fleeing away, after being totally defeated. In fact he had come to fight only with our Lord. He did not care for anyone else. But, in spite of this, he now aimed his Sakthi weapon on the Garuda bird. Why did he show his prowess and power on a small and petty bird like this? Answering this, it is said that Garuda bird is not small or petty. Because even the Vajra weapon of Indra was stopped by Garuda. This story and feat of the Garuda bird is very famous, during the “taking away” (abduction) of the pot of nectar. Hence, it is indeed right to explain the glory and capacity of the great and noble persons such as this bird.

This “glory” will become useful in the future also. Our Lord has this one “carrier” (vehicle) only. When the Garuda bird is in trouble, will the Lord, then doubt whether the Garuda bird is hurt or affected? Hence with a view to remove this doubt, through the next verse, what was the effect of this weapon “Shakthi” on the Garuda bird is explained.

नाकम्पत तया विद्धो मालाहत इव द्विपः।

शूलं भौमोऽच्युतं हन्तुमाददे वितथोद्यमः॥२०॥

VERSE 20 Meaning: “On being hit by the weapon Shakthi, the effect on the Garuda bird was like a small hail stone falling on a huge elephant! The elephant does not even shake a little with this petty hit! In the same way, Garuda was also not affected. When Bhoumasura’s

efforts became ineffective, then, he took his trident with a view to kill our Lord.”

श्रीसुबोधिनी : तया शक्त्या विद्धः। तेनाल्पमपि शरीरभेदमाशङ्क्य दृष्टान्तमाह मालाहत इवेति। मालया हतः। भेदेऽपि व्यथाभावायाह द्विप इवेति। यथा अङ्कुशेन विद्धः द्विपो जागर्ति, कार्यक्षमश्च भवति, तथा गरुडः अतिपराक्रमयुक्तो जात इत्यर्थः। ततो लज्जितो नरकासुरः महादेवात् प्राप्तं शूलं तस्मिन् जीवति अमोघमच्युते योजयितुं विचारितवानित्याह शूलमिति। यतो भौमो मातुः पुत्रः। तथा करणे हेतुमाह वितथोद्यम इति। वितथः गरुडे पराक्रमो व्यर्थो जात इति॥२०॥

भगवान् पुनः शूलस्यापि माहात्म्यं स्थापनीयमिति, यस्मिन् क्षणे शूलं त्यक्ष्यति, तत्पूर्वक्षण एव सुदर्शनेन तस्य शिरोऽच्छिनदित्याह तद्विसर्गादिति।

SRI SUBODHINI: By the “hit” from the weapon Shakthi, the Garuda bird did not even shake a little! — Like the majestic elephant is not affected by an attack of a hail stone! In the same way, the Garuda bird was also not affected in any way! But like a blow from the Ankusa of the mahout,, the elephant becomes alert, and is ready to do the various tasks expected of it, in the same way, Garuda bird also, spurred by this attack, began to show glorious valour and capacity. This made Narakaasura feel ashamed and small. Hence, he now decided to use the trident given by Lord Siva to him, on our Lord Achyuta! He is the son of our Lord’s consort viz the mother earth. The reason for deciding to attack the Lord, with this “trident” was that, his attack of Sakthi weapon on Garuda became ineffective. In view of this, he began to put efforts again.

Our Lord desired, that the trident of Lord Siva should be also made “glorious” i.e. it’s glory and greatness should be protected. If he were to aim the trident on the Lord, it will certainly become ineffective. In this way, the

glory of Lord Siva's trident will be removed or destroyed. But our Lord did not want this to happen. In view of this, our Lord cut his head away, through His Sudarsana discus even before, Narakaasura took the trident to attack our Lord. This is explained through the next verse.

तद्विसर्गात् पूर्वमेव नरकस्य शिरो हरिः।

अपाहरद्गजस्थस्य चक्रेण क्षुरनेमिना॥२१॥

VERSE 21 Meaning: "Even before he could aim and attack our Lord with the trident, our Lord, cut away the head of Narakaasura, who was seated on an elephant, through the sharp ends of His Sudarsana discus, and the head fell down."

श्रीसुबोधिनी : पूर्वमेवात्पन्नप्रयत्नेन छेदनसमकालमेव विसर्गोऽपि जातः। अन्यथा स्थिते शूले सोऽवध्य इति केचित्। नेदं महादेवदत्तं शूलमित्यन्ये। किञ्च। स गजस्थः। आचमनाद्यभावान्न तस्मिन् शूले महादेवः सन्निहित इत्याह गजस्थस्येति। चक्रस्य सामर्थ्यं व्यावर्तयितुमाह क्षुरनेमिनेति॥२१॥

ततस्तस्य शिरस्य पुनर्योजनाभावाय विनियोगान्तरं वदन् वर्णयति सकुण्डलमिति।

SRI SUBODHINI: Even before he could aim and attack our Lord with his trident, our Lord, put efforts to cut away his head, through the sharp ends of His Sudarsana discus. On being cut like this, his "vital air" (Prāna) also came out. If this was not done by the Lord, it would have been impossible to kill him, if he was with the trident. Some persons also say, that this trident was not given by Lord Siva at all. He was seated on the elephant. He did not do the ceremonial invocation of Lord Siva on the trident, through proper "Aachaman" oblations. Due to this, Lord Siva's ingress (Aavesha) did not occur on this trident. The glory and capacity of our

Lord's "Sudarsana" discus is specifically mentioned here, that Narakaasura's head was cut away through the sharp ends of this discus only, and the full discus was not used to complete this task.

Later, when it became certain that his "cut away" head will not rejoin his body, a description of it's nature, is being given by the next verse.

सकुण्डलं चारुकिरीटभूषणं बभौ पृथिव्यां पतितं समुज्ज्वलत्।
हाहेति साध्वितृषयः सुरेश्वरा माल्यैर्मुकुन्दं विकिरन्त ईडिरे॥२२॥

VERSE 22 Meaning: "His head, adorned with brilliant earrings, beautiful crown and illuminating forehead, fell on the ground, and yet continued to shine! The demons exclaimed in utter astonishment at this extraordinary sight! The sages and saints nodded their head in acceptance and said, "good, good!", and the king of the celestials began to do his "praise", while showering flowers from the sky."

श्रीसुबोधिनी : यथा भूमेः सकाशात् शिर एव प्रादुर्भूतमविकृतं तथा भातीति ज्ञापयितुं कुण्डलकिरीटयोर्वर्णनम्। सम्यक् उज्ज्वलत् शिरः पतितं जातमित्यर्थः। ततो बभौ। भूमिरवहेलनं न करोतीति सम्यक् स्थापनात् शोभा। यथा तदीयपुत्रः तस्यै समर्प्यते। इयं भूमिरभिमानिनी देवता, न त्विला भगवच्छक्तिः, सा आधिदैविकी। सत्यभामा त्वाधिदैविकी। तस्या आनयने पञ्च प्रयोजनानि। पूर्णो भवति शक्त्या सहितः, बलभद्रे शक्तिविभागे योऽन्यंशः पृथक्कृत इति। माहात्म्यं च प्रदर्शनीयम्। तद्वाक्येन नरकासुरोऽपि हन्तव्यः। सापत्यसहनार्थम्, अन्यथा सा स्त्र्यन्तरसद्भावं न सहेत। बलाद्वरणे तु दृष्टत्वात् मंस्यत इति। पारिजातहरणार्थं च। ततो लोकाः हाहेत्यबुवन। ऋषयश्च स्वपुत्र इति स्वयमेव छिन्न इति। अन्ये च पुनः ऋषयः साध्विति। सुराश्च साध्वेव कृतमिति। अनुमोदनमेव कुर्वाणाः माल्यैः विकिरन्तः, नरकस्यापि मोक्षो दत्त इति, मुकुन्दमीडिरे। हाहेतीडिरे, साध्विति च, किमित्ययं पुत्रो

मारित इति भगवतः पराक्रममुक्त्वा ईडिरे। अन्ये तु साध्वेव कृतमिति वदन्तः ईडिरे इति। पुष्पवृष्टिर्देवार्थं तद्वध इति सूचयति॥२२॥

यदर्थमयं हतः, तस्मिन् हते तज्जातमित्याह ततश्चेति।

SRI SUBODHINI: Like the head, which is originated from this earth attains the “power” (due to a status) and continues to shine (when there is life in the body), in the same way, the “cut away head”, was seen as brilliant and shining! With a view to make us realize this situation, a description of the earrings and the crown is being given here. In other words, a most shining “head” fell down on the ground, and it continued to shine thereafter too! The earth does not want to ignore this “head”, and hence the earth kept it so well and due to this, there was brilliance all around! Like a son is given to his own mother, in her lap, and the mother also keeps her son so very nicely on her lap, so that the son is made comfortable and well looked after, in the same way, this “head” was kept by mother earth, with great love and affection. This “earth” is a proud celestial deity, and not the Divine “ILA” who was the mother of this demon and our Lord’s “power” (Sakthi) and wife. Now Sathyabhama is the “divine” form of this mother earth. That is why, the Lord had taken her along with Him and for this, there were 5 reasons. When our Lord is with His “power” (strength — Sakthi), then He is considered as “Full and Total”. When He divided His “power” with Shri Balarama, He separated the “female” part also. The Lord has to show, now, the glory and greatness of His Divinity also, and Narakaasura was also “deserving” to be killed. As Sathyabhama cannot tolerate the existence of another “woman” in our Lord’s life, of an identical nature, (i.e. mother earth is the wife of our Lord, and Sathyabhama

also is of mother earth). Moreover she has seen our Lord's "capacity" in forcibly taking or "abducting" other "women", and also when He brought down the celestial flower tree — Paarijaata!

After seeing him dying in this glorious manner, the people of the city began to exclaim in surprise and shock. The sages knew, that the Lord has taken back His own son! The other sages began to speak adulatory words such as "good, good!" The celestial gods began to congratulate themselves by saying that the "best" has happened! By telling like this, they began to shower the rain of "flowers", and also "praise" the Lord! They made the "Stuti" (praise), because the Lord blessed Narakaasura with "liberation", and although, he was the son of our Lord, the Lord killed him also and the Lord is so omnipotent and full of justice. All others told, "well done", and began to sing the "praise" of the Lord. The celestial gods rained "flowers" - this indicated, that this demon was killed for their benefit and welfare only.

For what purpose this demon was killed, the same was achieved through his death. This is being explained through the next verse.

ततश्च भूः कृष्णमुपेत्य कुण्डले प्रतप्तजाम्बूनदरत्नभास्वरे।
सर्वैजयन्त्या वनमालयार्पयत्प्राचेतसं छत्रमथो महामणिम्॥२३॥

VERSE 23 Meaning: "Later mother earth came near to our Lord and offered with devotion, the golden ear-rings studded with precious gems, the Vyjayanti garland, the umbrella of Lord Varuna and the great gem and others to our Lord."

श्रीसुबोधिनी : उपेत्य निकटे समागत्या। कृष्णत्वान्न तस्या भयम्।
अदित्याः कुण्डले सर्वदैव प्रकर्षेण तप्तजाम्बूनदवनत् रत्नवच्च भास्वरे।

उभयमपि तत्र प्रकृतिभूतमिति द्वयमुक्तम्। वैजयन्तीं वनमालां च भगवद्भक्तौ समर्पितवती। भगवत्पूजार्थं वा वैजयन्ती। वरुणेन निर्मितं समुद्रोद्भूतमिन्द्रस्यैव छत्रं इदमन्यद्वा भगवदर्थे दत्तम्। अथो महामणिः कौस्तुभसदृशः। अथो इत्यनेन पूर्वं भगवदीयमेव भगवते दत्तम्, इदं त्वतिरिक्तमिति पुत्रोपाजितं दत्तवती। अथवा। वैजयन्त्या सह कुण्डले भूमिष्ठे, छत्रं स्वर्गस्थम्, मणिः पातालस्थ इति। उपलक्षणत्वेन त्रिलोक्यां यत्किञ्चिदुत्कृष्टं तत्सर्वं निवेदितवती। एतदरिक्तहस्तत्वार्थमेव। वस्तुतस्तु सर्वं भगवत एव, सा भार्या स पुत्र इति। अत एव पुत्रेण सह न भेद इति भगवदर्थमेव सङ्गृहीताः स्त्रिय इति अन्यावरोधस्थस्त्रीविवाहो न दुष्यति॥२३॥

अथापराधशान्त्यर्थं भिन्नप्रक्रमेण स्तोत्रं करोतीत्याह अस्तौषीदिति।

SRI SUBODHINI: Mother earth came near to our Lord. There was no fear in her now, although she was near to our Lord! as our Lord is Shri Krishna! The earrings of Aditi were made in molten gold, and studded with precious gems, and were seen as brilliant. These were both born out of "nature" (Prakruti), and that is why "both" (i.e. division) of these have been mentioned. The Vyjayanti garland had been given by our Lord only earlier. She gave it back to our Lord, as an act of offering for His worship. The Varuna's umbrella, which was born out of the ocean, and which was also the royal umbrella of Indra, was also given back to our Lord. Later she gave a precious gem of the similar nature of "Kautubha" gem. From the use of the word "like these" (Atho), it is indicated that all of these were, in the first instance, belonging to our Lord only and now, all of these were given back to our Lord only. The various materials gathered by her son also were given to our Lord. Along with the Vyjayanti garland, the earrings were also stationed on this earth. The umbrella was in the heaven. The precious gem was in the Paatala world. All of these

have been mentioned only to be indicated as examples. Mother earth now gave to the Lord, whatever was the “best” with her in this world, as an act of loving and worshipful offering. THIS IS JUST TOLD FOR ITS OWN SAKE ONLY, AS EVERYTHING REALLY BELONGS TO OUR LORD ONLY. The mother earth and the son too belonged to our Lord only. Hence there is no difference or division with His son. It looked as though, the son had gathered all these “princesses” only for the sake of our Lord! The Lord now got all of them released from the harem. There is nothing inappropriate for the Lord to marry them.

Now, with a view to seek “pardon” for her son, mother earth began to do her “praise” (Stuti) of our Lord.

अस्तौषीदथ विश्वेशं देवी देववरार्चितम्।

प्राञ्जलिः प्रणता राजन् भक्तिप्रवणया धिया॥२४॥

VERSE 24 Meaning: “Oh king! Goddess earth was full of Bhakthi and deep humility, and she folded her hands, and began to do her “praise” of the Lord of the Universe, who is worshipped by the best of all celestial and other deities.”

श्रीसुबोधिनी : ननु घातकः कथं स्तूयत इत्याशङ्क्याह विश्वेशमिति। पुत्रत्वादिसम्बन्धस्य प्रयोजकत्वाभावाय विश्वपदम्। स्तोत्रपरिज्ञानाय देवीति। ननु (तथापि) साम्प्रतमलौकिकं कृतमिति कथं स्तुतिरित्याशङ्क्याह। देववरैः साम्प्रतमेवार्चितमिति। प्राञ्जलिरिति नम्रता दीनता च सूचिता। प्रणतेति शरीरेण नम्रा। स्त्रीस्वभावात् दुःखभयव्यावृत्त्यर्थमाह भक्तिप्रवणया धियेति। भक्तिप्रवणा प्रतिबन्धकमप्यनादृत्य भक्तिगामिनी, यथा जलं निम्नगामि। बुद्धिश्चेत्तद्गता सा मनसोऽपि नियामिकेति सर्वमेव भक्तिप्रवणम्।

SRI SUBODHINI: How can anyone do the "praise" of someone, who has just killed one's own son? Our Shri Mahaprabhuji, removing this doubt says that, "Oh Lord! You are not the killer at all! You are the Lord of the Universe! The relatives such as "son" etc. are not concerned or effective at all in this event." Instead of giving the word as "earth", the word used here is "Devi" or "Goddess". The purport of using this particular "Divine" word is to indicate, that mother earth is fully aware of the way to sing our Lord's "praise", as also for whom it was intended! But whatever has happened now has happened, even against the "worldly" way (i.e. her own son has died). How come, then, she is able to do this "praise"? Answering this, she says that "Our Lord is worshipped by the best among the celestial gods, in spite of doing this action which seemingly looks opposing to the "worldly" ways (DEVA VARAARCHITAM). They are all praising You, Oh Lord! Hence You are worthy of being praised."

Mother earth began to pray and do her "praise" by folding her hands. Through this, she exhibited her humility and the devotional nature. In this way, after exhibiting her humility and devotional nature, through her mind, with a view to show "humility" through her body, she prostrated fully on the ground to our Lord (the word used here is Pranata). Being a lady, she always had, in her mind, the attitude of fear and anxiety! But here, it is said, that mother earth did not have these two negative qualities, as usually, "anxiety and fear" are generated through the "mind", and she had put her total mind in our Lord, through her Bhakthi to Him. As she got deep attachment to this "Bhakthi" to our Lord, she broke up all the obstacles in her mind, and made her mind dwell

in Bhakthi to our Lord. It is said here, by our Shri Mahaprabhuji that her mind automatically “ran” towards the Lord, as water will run towards lower regions!

षड्भिः स्तुत्वा प्रार्थयते पौत्रजीवितमुत्तमम्।

चतुर्भिर्नमनं प्रोक्तं सर्वभावप्रसिद्धये॥

माहात्म्यं च स्वरूपं च ततो द्वाभ्यामुदीरितम् ॥१॥२४॥

KĀRIKA 1 (24) Meaning: “By praising the Lord, through 6 verses, mother earth prays for the “successful and best” life for her grandson. With a view to attain the attitude of experiencing the Lord in everyone and the Lord, as having become everyone (SARVA-ATMABHAVA), mother earth prays in 4 verses and does “prostrations” to the Lord. Later through two verses, she has described our Lord’s “glory” (Mahatmyam) and “Divine self or nature” (Swaroopa).

आदावाविर्भूतः कश्चिदन्यो भविष्यति, कथमन्यथा पुत्रं मारयेदित्याशङ्कं परिहरन्ती लक्षणायाह नमस्त इति।

At first her son was born! Was he someone else? If this was not so, how can the son be killed? This doubt is removed through the following verse.

भूमिरुवाच-

नमस्ते देवदेवेश शङ्खचक्रगदाधर।

भक्तेच्छोपात्तरूपाय परमात्मन्नमोऽस्तु ते॥२५॥

VERSE 25 Meaning: “Mother earth told, “Oh Lord of all the celestial gods! Oh Lord who wears the conch, the discus and the mace! Oh! The supreme Divine Aatman! Oh Lord! I prostrate to You, who takes incarnations as per the desire of your devotees.”

श्रीसुबोधिनी : ते तुभ्यं नमः। देवतायाः कथमन्यनमस्कार इत्याशङ्क्याह

देवदेवेति। ईशत्वाच्छैव, न मारणमिति पुत्रमारणेऽपि नान्यथात्वम्, देवदेवानामपि ब्रह्मादीनामीश इति नान्योऽत्र कश्चिद्वक्तव्यः। तथात्वे हेतुमाह। शङ्खचक्रगदाः धारयतीति। अर्थात्पद्मम्। त्रयाणां कार्यमुक्तमेव 'गदया निर्बिभेदाद्री' नित्यादिना। अद्यापि भगवान् न पुरं प्रविष्टः, गरुड एव स्थितः चतुर्भुजः प्रकट इति तथोच्यते। तादृशस्य कथं नराकृतित्वमित्यत आह **भक्तेच्छोपात्तरूपायेति**। भक्तानां यादृशी इच्छा, तादृशमुपात्तं रूपं येन। ननु रूपग्रहण एव अन्यथाभावो भवतीति, तत्राप्यन्यादृशं रूपं गृहीतमिति जीवतुल्यत्वात् कथं नमस्करणीय इत्याशङ्क्याह **परमात्मन्निति**। जीवात्मन एव रूपान्तरस्वीकारे तथात्वम्, न तु परमात्मन इति। अत एव भक्ताधीनत्वात् पुनर्नमस्यति **नमोऽस्तु ते** इति ॥२५॥

कुन्त्या चतुर्धा स्तुतो भगवान् प्रसन्न इति स्वयमपि नमस्यति **नमः पङ्कजनाभायेति**।

SRI SUBODHINI: "Oh Lord! I am prostrating to You!" When the mother earth is herself a celestial deity, how come, one celestial deity is doing prostrations to another? Our Shri Mahaprabhuji, removing this doubt, says through the words of mother earth, "Oh Lord! You are the Lord of all celestial gods! But, as You give instructions and also punishment to all these celestial gods, You are their "Ishwara" or Lord also! Hence what You have done, at present, is not "killing" at all! There is no other way of killing one's own son either! But You have done this "killing" as a punishment only. You are the Lord of even Lord Brahma and others. Hence here, we should not speak anything else at all. In other words, we cannot say anything at all" (i.e. not capable). Mother earth is giving a reason for this by telling that, "Oh Lord! You are holding the conch, the discus and the mace. Your "lotus" flower does all the tasks of the other three — like the task of the mace for breaking the mountains etc.

Moreover, the Lord had not entered into the city at all. He has manifested himself, having seated on His Garuda bird and with four arms. If this is so, how can this four-armed form have a human shape? Answering this, it is said THAT OUR LORD TAKES THAT PARTICULAR FORM, WHICH THE DEVOTEE PRAYS FOR. Will it be, that the Lord will be affected or changed, through the taking of this form or by taking this “human” form, or is the Lord similar to another human being?! Being in this way, “human” only, how come mother earth is doing “prostrations” to the Lord!? Answering this, it is said that the LORD IS THE “PARAMAATMA” — the supreme Divine Aatma or being! OUR LORD IS NOT AFFECTED OR CHANGED DUE TO HIS TAKING ANY OTHER FORM. It is the “Jiva”, who changes and gets affected by taking another form. “Being the Supreme Aatma, Oh Lord! there is no change in You, if You take any other “form” due to the desire of your devotees! AS THE LORD IS ALWAYS UNDER THE CONTROL OF HIS OWN DEVOTEES, the mother earth is prostrating to Him again — “I am prostrating to You, Oh Lord! again and again.”

Mother Kunti, had sung our Lord’s “Stuti” in 4 ways, through which, the Lord was pleased immensely. Hence mother earth also, does her “Stuti” and “prostrations” through the next verse.

नमः पङ्कजनाभाय नमः पङ्कजमालिने।

नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्घ्रये॥२६॥

VERSE 26 Meaning: “Oh Lord! from whose navel, a most beautiful lotus flower has emerged; wearing the garlands of lotus flowers, having eyes like the lotus

flower, and having His holy feet similar to the lotus flowers, I am prostrating to You!"

श्रीसुबोधिनी : तथा हि ब्रह्माण्डे सर्वत्वं सर्वोत्तमत्वं चोक्तम्। पङ्कजं नाभौ यस्येति नारायणत्वेन पुरुषत्वं निरूपितम्। तेन ब्रह्माण्डरूपत्वं सिध्यति। तत्रोत्कर्षस्त्रिधा, लक्ष्मीपतित्वेन सर्वोपास्यत्वेन सर्वसुसेव्यत्वेन च। सुसेव्यश्चेन्महान् भवति, स सर्वपुरुषार्थान् सुखेन प्रयच्छतीति। पङ्कजानां माला वर्तते अस्येति पङ्कजमालया लक्ष्म्या वृतः। 'तया विना क्व देवत्व'मित्यादिवाक्यैः तस्याः सर्वपुरुषार्थरूपत्वम्। **पङ्कजनेत्रायेति** दृष्ट्यैव सर्वतापहारकत्वं वशीकर्तृत्वं च। **पङ्कजाङ्घ्रित्वेन** सुसेव्यत्वम्॥२६॥

एवं ब्रह्माण्डे स्वरूपोत्कर्षौ निरूप्य तथात्वमाह नमो भगवते तुभ्यमिति।

SRI SUBODHINI: Mother earth told now that IT IS THE LORD, WHO HAS BECOME THE ENTIRE UNIVERSE (BRAHMAANDA) AND ALSO ONE CAN SEE THE HIGHEST GLORIOUS NATURE OF OUR LORD, IN THIS UNIVERSE. By telling about the "lotus flower" of our Lord's navel, mother earth has said about our Lord being Shri Narayana and His nature as the primordial Purusha! From Shri Narayana only, this entire Universe is made and becomes seeable. In this form there are 3 kinds of glory and greatness. (1) Being the consort of Goddess Laxmi. (2) By being the Lord, who is being worshipped by everyone and (3) By being served by everyone. He who is to be served in the best manner, as possible, He only is the most glorious person "Mahaan" — He only gives happiness and bliss to everyone. By referring to the garland of louts flowers, it is mentioned, that **OUR LORD IS COVERED BY GODDESS SHRI LAXMI.** By mentioning about our Lord's Divine (Devatwam) nature, it is explained that, He is the symbol of all "goals of everyone" (Purushaartha). By telling, that our Lord has, "lotus like" eyes, what is said

is this, “Oh Lord! You destroy the sufferings and sorrow of everyone just by your “one look” only, and in this way, wherever required, You destroy everything else also. Your lotus like feet, Oh Lord! is worthy of being served and worshipped by everyone.”

In this way, after describing the Lord's nature of being the Universe, and also the glory of His divine form, through the next verse, mother earth tells that OUR LORD IS LIKE THIS - SO VERY GLORIOUS - FROM THE POINT OF VIEW OF “PRINCIPLES” ALSO.

नमो भगवते तुभ्यं वासुदेवाय विष्णवे।

पुरुषायादिबीजाय पूर्णबोधाय ते नमः॥२७॥

VERSE 27 Meaning: “Oh Lord! You are Shri Vaasudeva! You are Shri Vishnu! I am prostrating to You! You are the primordial Purusha! The original seed for everything! You are the form of total Jnana or knowledge! To You, Oh Lord! I am prostrating again.”

श्रीसुबोधिनी : सर्वतत्त्वानां मूलभूतो भगवान्, भगरूपाणि च तत्त्वानीति शास्त्रार्थदृष्ट्या स्तुतिं व्यावर्तयति तुभ्यमिति। वासुदेवायेति। तत्त्वानां करणप्रयोजनरूपाय मोक्षदात्रे। अनेनोपासनामार्गेण सेव्यत्वादुत्कर्ष उक्तः। विष्णव इति कर्ममार्गेऽपि सेव्याया। विष्णुः यज्ञः स्वतन्त्र इति ज्ञापयितुं यज्ञे विष्णुपदप्रयोगः। ‘तत्त्वेषु पुरुषो महा’निति तद्रूपत्वमाह पुरुषायेति। तत्र क्रियाज्ञानशक्त्युत्कर्षमाह आदिबीजाय पूर्णबोधायेति। बीजानां कार्योत्पादनसमर्थानामपि उत्पादकाय। पूर्णा क्रियाशक्तिरुक्ता। पूर्णो बोधो यस्येति स्पष्टा ज्ञानशक्तिः॥२७॥

एवं तत्त्वोत्कर्षमुक्त्वा पुरुषोत्तमत्वमाह अजायेति।

SRI SUBODHINI: The root form or basis of each principle of this vast Universe is our Lord only. He being the “Bhaga” i.e. the Lord's brilliance and power is the

“principle” (Tatwam). Hence, instead of doing her “praise” on the basis of the scriptures, mother earth is doing this “praise”, on the basis of her actual “Darsan” of the Lord, who was seen seated on the Garuda bird! “Oh Lord! Prostrations are to You (Tubyham) only!” Then the mother earth is describing the Lord’s nature in this way. “Oh Lord! You are the cause and purpose of all spiritual principles. You are the giver of liberation! (Mokshadaata).” By telling like this, our Lord’s glory and greatness of being the Master of everyone, and being served by all the devotees, through the path of “worship” (Upaasana) are being described. Then, our Lord being “Lord Vishnu”, He is the one to be served by everyone, in the path of action (Karma) also. Here, the word “Vishnu” has been used to denote “Yagna” or sacrifice. “Yagna” is always independent, and with a view to tell this, instead of giving the word “Yagna”, the word “Vishnu” has been used, in this verse.

Among the spiritual principles, the Lord’s Divine form of “primordial Purusha” is considered as the highest and that is why, specific “prostrations” are offered to the Lord as “Purusha”. By giving the two qualifications as “original seed” (Aadibejāya) and “full and total knowledge” (Poornabodhāya). Our Lord’s “power of action” (Kriyasakthi) and “power of Jnana” (Jnanasakthi) have been glorified. By telling the Lord as the “primordial seed”, it is explained that it is our Lord, who is capable of originating those seeds, which in turn give birth to each and every type of material. Through this, the Lord manifests His total “Kriyasakthi” (power of action). Through the use of the words “full and total knowledge” (Poornabodhāya), our Lord’s “power of knowledge” (Jnanasakthi) also has been described.

In this way, after describing the greatness of the “principles”, through the next verse, mother earth is describing the Lord, as Shri Purushottama, prostrates to Him again.

अजाय जनयित्रेऽस्य ब्रह्मणेऽनन्तशक्तये।

परावरात्मन्भूतात्मन् परमात्मन्नमोऽस्तु ते॥२८॥

VERSE 28 Meaning: “Oh Lord! You are the unborn Lord, who originates this entire Universe! Your strength is immense and limitless; You are the Para Brahman! You are the Aatma of us and of everyone! You are the Aatma of each being! You are the Divine Aatma of this Universe! To You, Oh Lord! I am doing my prostrations! Through your Divine status as the supreme Aatma (Paramaatma), your Divine nature as the “indwelling Aatma” (Antaryami) of everyone also is proved. By doing prostrations to You, I am also doing prostrations to every being also, as it is You, who has become all these beings.”

श्रीसुबोधिनी : सर्वविकाररहितं परतत्त्वमिति सिद्धान्तेनाह अजायेति। जननाभावेन तदन्तरा भावाः तत एव निराकृताः। जगत्कर्तृत्वेन तथात्वमिति ये मन्यन्ते, तन्मतेनाह अस्य जनयित्र इति। स्वयमजोऽन्येषां जननं करोतीति सर्वोत्तमत्वमपि सिध्यति। आर्षज्ञानेन तथात्वमुच्यत इति नात्र प्रमाणं वक्तव्यम्। ब्रह्मैव वस्त्विति ब्रह्मवादे। तत्राप्याह ब्रह्मण इति बृहत्त्वाद्बृंहणत्वाच्च ब्रह्म। सर्वभवनसमर्थं वस्त्वित्यपि पक्षेणाह अनन्तशक्तय इति। आत्मवादेनाह। परे ब्रह्मादयः, अरे अस्मदादयः। तेषामात्मा भगवान्। भूतानि जडानि तेषामप्यात्मा। जीवजडयोरात्मत्वमुपपाद्य अन्तर्यामित्वमाह परमात्मन्निति। अन्ते नमनं सर्वत्रानुषङ्गनार्थम्॥२८॥

माहात्म्यमाह त्वं वै सिसृक्षुरिति।

SRI SUBODHINI: By telling that the Lord is “un-born”, it is said, that our Lord has no “change” (VIKAARARAHITA), and He is the highest and the most

supreme spiritual principle. Because, He does not have any "birth", the various attitudes and qualities of a "being who is born" are absent in our Lord! Our Lord is the creator of this Universe i.e. although He is the "unborn", He is the one, who is creating everyone else! (Janayitre). Through this "You being the best and highest" Lord of the Universe is proved. This is spoken through Divine knowledge. Hence there is no necessity to give any more evidence for this at all. WHATEVER OBJECT IS THERE, IT IS BRAHMAN ONLY I.E. OUR LORD ONLY! This is what is propounded and accepted in the argument for Brahman. That is why, in this verse, our Lord has been addressed as "Brahmane". As our Lord is the "biggest" and "all-pervasive", He is the Brahman — the absolute truth of this universe. This Brahman is omnipotent — is capable of doing everything. Hence, in this verse, our Lord has been hailed as of "limitless strength" (Ananta Sakthaye).

Now mother earth says, that it is our Lord only who is the "Aatma" of Lord Brahma and all others. The gross elements also have our Bhagawan only as their Aatma. IN THIS WAY FOR THE JIVA, AS ALSO FOR ALL GROSS OBJECTS, OUR LORD IS THE BASIS OR AATMA. HE IS ALSO THE INDWELLING AATMA OF EVERYONE (ANTARYAAMI). FOR THIS, THE LORD IS CALLED AS THE "PARAMAATMAN". In this way, after specifying, that the Lord is Shri Purushottama, in the end, mother earth is prostrating to the Lord. These "prostrations" denote, that the mother earth is prostrating to all the forms of our Lord in this Universe i.e. to all the beings in whom the Lord is the indwelling "Aatma"!

Through the next verse, mother earth is speaking about the “glory” (Mahatmyam) of our Lord.

त्वं वै सिसृक्षु रज उत्कटं प्रभो तमो निरोधाय बिभर्ष्यपावृतः।
स्थानाय सत्त्वं जगतो जगत्पते कालः प्रधानं पुरुषो भवान् परः॥२९॥

VERSE 29 Meaning: “Oh Lord! when You get the desire to create this Universe, You then use your own glorious “Rajasik” Guna (quality); when You get the thought of destroying this Universe, then through the deluge (Pralaya) You manifest your own quality of Tamas! For protecting and ruling this Universe, You resort to your own quality of Satwa! Hence You are the “Kaala” (time), Purusha (or as the symbol of time). On accepting and adopting these “qualities” also, their power do not affect You in any way, as You are “the beyond of everything else”.”

श्रीसुबोधिनी : सिसृक्षुः उत्कटं कार्योन्मुखं रजो बिभर्षि। निरोधाय तमः। तथा सति तेनावृतः स्यादित्यत आह अपावृत इति। आवरणरहितः। स्थानाय सत्त्वं बिभर्षि। सर्वत्रोत्कटं विशेषणम्। अन्यो न तत्र प्रतिबन्धक इति वक्तुमाह जगत्पते इति। गुणानां नियामकास्त्रयः। क्षोभकः कालः। स्वरूपभूता प्रकृतिः। पुरुषः अधिष्ठाता। एतत्त्रयमपि भवानेव। नापि तावन्मात्रम्, किन्तु तेषामपि परः॥२९॥

एवं सर्वोत्तमत्वमुक्त्वा सर्वत्वमाह अहमिति।

SRI SUBODHINI: On our Lord getting His desire to create this Universe, He adopts His own “Rajoguna”, which does everything quickly. Then, for the destruction of this Universe also, He adopts the use of His own “Tamoguna”, and for the ruling and protection of this Universe, He adopts and uses His Satwaguna! But all these “Gunas” (qualities) cannot cover up the Lord or make Him disappear or make Him unseeable! In these

works/tasks, no one can put any type of obstruction either! Why? "You are the Lord of the Universe!"

These "qualities" are controlled by three factors viz. (1) The "decline" is caused by the factor of "Kaala" (time). (2) The nature, which makes the endless forms and (3) the Divine Lord or Purusha, who is the presiding Lord over all. ALL THESE ARE YOU ONLY. NOT ONLY ARE YOU THIS ONLY. YOU, OH LORD! ARE BEYOND ALL THIS ALSO!

In this way, after describing our Lord's nature of being the "best" of everything, she is now describing our Lord as "EVERYTHING", through the next verse.

अहं पयो ज्योतिरथानिलो नभो मात्राणि देवा मन इन्द्रियाणि च।
कर्ता महानित्यखिलं चराचरं त्वय्यद्वितीये भगवन्नयं भ्रमः॥३०॥

VERSE 30 Meaning: "Myself (earth), water, fire, wind, space, it's variants (sound, touch, form, taste and smell), the celestial gods, the mind, the senses, the "doer" (ego), the primordial principle - all these animate and inanimate, beings as contained in this Universe are in You only Oh Lord! Who is the One without the second! It is sheer delusion that everything is being seen differently (from You)."

श्रीसुबोधिनी : तत्त्वानि कार्यं च भवानेवेत्यर्थः। अहं पृथिवी। अथेति त्रिवृत्करणपक्षान्यत्वं बोधयति। मात्राणि रूपतन्मात्रादीनि। देवाः दिग्वातादयः दश इन्द्रियाणि तथा। चकाराद्बुद्धिप्राणाः। कर्ता अहङ्कारः। महान् महत्तत्त्वम्। इतीति प्रकारवाची, समाप्तिवाची वा। अखिलमित्यस्यानुवादः चराचरमिति। भिन्नतया प्रतीतिरेव भ्रान्तेति, भेदोऽवश्यं कार्ये वक्तव्य इति अखिलमित्युभयत्र संबध्यते, न्यूनाधिकदोषपरिहाराय। अद्वितीये त्वयि 'एकः सन् बहुधा विचचार' इत्यादिश्रुत्या भगवानेव सर्वरूपेण विचरतीत्युक्तत्वात् भेदो भिन्नो नान्यः सम्भवति। तत्त्वादिनिरूपकाणां

स्मार्तानां विचारकाणामपि भेदो हृदये भासत इति। अयं सर्वोऽपि भ्रमः एवं परिगणनात्मकः। त्वामेव यतो बहुधा गणयन्तः गणितानां परस्परं भेदं मन्यन्त इति। वस्त्वन्तरत्वमेव भेदः॥३०॥

एवं स्तुत्वा प्रार्थयते तस्यात्मजोऽयमिति।

SRI SUBODHINI: The “principle” and the “action” thereof — both of these are our Lord only! The meaning of this world is this much only. Mother earth, through the holy word “Atha” (now), now tells about the “beyond” (Para) nature of our Lord. The subtle principles (Mātra) are thus “ten” in nature, and there are 10 senses also and through the word “Cha” (and), reference is made to the intellect, vital air (Prāna) etc. The “doer” is “ego” owing it’s origin to the “great principle” (Mahat Tatwa). The word “Akhila” denotes everything, which is animate and inanimate. Our Shri Mahaprabhuji says that this word “Akhila” is only a translation for the word “Sarvam” (all) — as both have the same meaning. The word “Bhrama” (delusion) is being explained to mean, that whatever is being seen as “outside” is only a “delusion”. In reality everything is “Brahman” only. But, from the point of “tasks” there is the division. How? Our Lord is present in the entire universe as ONE Brahman, without a second. But in the manifested Universe, the differences, which we see, is a “total delusion” (Bhrānti). This follows the truth as explained in the Vedas which says that “One ’ is the truth, but it moves in many directions and becomes the Many”. IN THIS WAY, AS PER THIS VEDIC REFERENCE, IT IS OUR LORD ONLY, WHO IS ONLY ONE, WHO HAS BECOME ALL THESE FORMS AND NAMES, AND IT IS HE WHO IS THE MOVER OF EVERYONE. Although, through the nature of “functions” (Kaaryam), differences

are seen, the object or material, which is the basis of everything cannot be the other or different. All the differences seen outside are part of this "delusion" only. In fact the differences are attributed to our Lord only! The differences are seen also among those, who see these differences! Although the one who sees the difference and the seen are the same only viz. our Lord only! In reality we can consider another object as being different only when there is clearly the existence of another object. HERE, IN THIS UNIVERSE, THERE IS NO ONE ELSE OTHER THAN OUR LORD ONLY. "YOU, OH LORD! ARE BOTH THE "CAUSE" AND THE "RESULT"! IN THIS WAY, YOU ONLY ARE BOTH, AND ANYONE WHO SEES ANY DIFFERENCE IN THIS IS INDEED DELUDED (BHRĀNTA)".

In this way, after rendering her "praise", mother earth is now praying to our Lord.

तस्यात्मजोऽयं तव पादपङ्कजं भीतः प्रपन्नार्तिहरोपसादितः।

तत्पालयैनं कुरु हस्तपङ्कजं शिरस्यमुष्याखिलकल्मषापहम्॥३१॥

VERSE 31 Meaning: "Oh Lord! Redeemer of sorrow of those who have surrendered to You! Here is Narakaasura's son, who, out of fear, has now come to surrender to You. Please protect him. Please place your lotus like hands, which destroy all the sins, on the head of this boy."

श्रीसुबोधिनी : स्तोत्रेण सर्वेषामपराधाः परिहृताः। भ्रान्ता इतिसर्वो भवानेवेति च। आत्मज इति। राज्यदानार्थं तत्पुत्रत्वं निरूप्यते। तव पादपङ्कजं प्रपन्न इति तस्मिन् स्नेहकरणार्थम्। भीत इति दयार्थम्। तथापि शत्रुमारीण्य इत्याशङ्क्याह प्रपन्नार्तिहरेति। उपसादितः पादयोरागत्य पतितोऽस्ति, न तु त्वां विरुद्धं मन्यते। अनेन 'ये यथा मां प्रपद्यन्त' इति विचारेणापि तस्मिन् कृपा विधेयेति निरूपितम्। तस्मात्पालयेति प्रार्थना। एनमिति प्रदर्श्याह।

भार्यात्वात्सोऽपि पौत्र इति धाष्टर्यात् पुनर्विज्ञापनान्तरमाह कुरु हस्तपङ्कजं शिरस्यमुष्येति। यथा स्वस्य रक्षित इति प्रतीतिर्भवति। ननु वाक्येनापि भवति, को विशेषो हस्तस्पर्श इत्याशङ्क्याह अखिलकल्मषापहमिति। कालत्रये त्रिविधान्यपि पापानि तस्मिन् तिष्ठन्तीति हस्तपङ्कजमखिलकल्मषापहं भवति। स्वाधिकरणमेव तथा सम्पादयतीति। यद्यपि तत्पुत्रोऽपि दुष्टो मारणीय एव, तथापि भूमिप्रार्थनया तदा न मारितः॥३१॥

सर्वैः सर्वमेव प्रार्थ्यते, तथापि यद्यत्र उचितम्, तदेव करोति, नान्यथा अणुमात्रमपीत्याह इति भूम्येति।

SRI SUBODHINI: Due to this “praise”, all the offences of everyone have been forgiven and removed. The Lord forgot everything. “Oh Lord! Everything is You only. This is the son of the slain Narakaasura”. The purport of telling like this is that “Oh Lord! please give the kingdom back to his son. He has surrendered to your lotus feet. Hence please shower your blessings on this boy. He has become afraid, and hence please show compassion to this boy. Everything is alright — but this boy is an enemy and usually an enemy is killed — with a view to remove this doubt, mother earth says, “Oh Lord! those, who come to surrender to You, You take care of them and destroy all their sorrow and sufferings. He has come and has laid himself, in surrender, on your feet. In this way, he has surrendered to You. He does not regard You, as his enemy. Hence as per your own assurance given in the Gita, “I worship and respond in the same way, as the devotee comes to surrender to Me”. You have to shower your compassion on this boy. Hence, Oh Lord! please protect him. In this way, mother earth prayed to the Lord! “I am your wife, and hence this boy is your grandson”. In this way, mother earth is praying in a different way. “Please place your lotus like hands on

this boy's head! Through this, he will get faith and realization, that You are his protector." "Protection" can be given through "words" also. Why then mother earth is praying to our Lord to place His hands on his head? Answering this, mother earth says, "Oh Lord! if there is any balance of "sins", on his account, even these will be removed by your placing your hands on his head. Your hand removes all the three types of sins, which occur during the three times and also destroys all the sins totally and fully". Now the Lord decided not to kill him, at this time, as this boy was the grandson of mother earth — although being the son of the enemy, he was deserving to be killed.

Everyone prays for everything. But the Lord does only those, who He considers as "appropriate". The Lord does not do anything else even by an "atom". This is being explained by Shri Sukadeva, through the following verse.

श्रीशुक उवाच—

इति भूम्यार्थितो वाग्भिर्भगवान् भक्तिनम्रया।

दत्त्वाऽभयं भौमगृहं प्राविशत् सकलद्धिमत्॥३२॥

VERSE 32 Meaning: "Shri Sukadeva said, "Mother earth, with great Bhakthi to our Lord and with deep humility prayed in this manner. Then our Lord gave protection to Bhagadatta (son of Narakaasura), and entered the house of Bhoumasura, which was ,prosperous with all types of weath."

श्रीसुबोधिनी : वाग्भिः सह अर्चितः अर्चनद्रव्यैः। वाग्भिरेव वा। शिष्टं तस्यैवेति। बुद्धिं तु भगवान् स्त्रियमिव सर्वेभ्यो दत्तवान्। पुरञ्जनोपाख्याने तदुपपादितम्। तत्सर्वजीवेषु भिन्नम्। अन्यथा प्रमाणानां वैयर्थ्यं स्यात्। अतो बुद्धिदोषगुणान् पुरस्कृत्य यथोचितं करोतीति सर्वमविरुद्धम्। समयविशेषे

लीलार्थं तथा बुद्धीनां निर्माणम्। तदाह भगवानिति। तथापि भक्तिनम्रया स्तुत इति अभयमेव दत्त्वा स्वगृहमेवेति भौमगृहं प्राविशत्। तत्र हेतुः सकलर्द्धिमदिति। तत्पुत्रस्य प्राणा एव तस्मिन् समये रक्षणीया इति तथाकरणम्, अन्यथा तावतीनां कन्यानां वैयर्थ्यं स्यात्। तदुपार्जितसर्वग्रहण एव तस्यापहारदोषपरिहारो भवतीति॥३२॥

तथापि कन्यानां स्वत एव वरणमाह तत्रेति।

SRI SUBODHINI: Mother earth worshipped the Lord with her words, and through various materials of worship. Whatever material was used to do worship of the Lord, have been given and blessed by Him only. Our Lord has given this devotional intellect, in a special way, to the “women” only and this “truth” has been very well explained in the story of Puranjana earlier. The “intellect” etc. given by our Lord, to the human beings and others are different from each other. If it was of one “kind or type” only, then the evidence, which speaks of different kinds of results, will be found to be a waste. That is why, as per the virtue or blemish of the “intellect, results are also given by our Lord. In this way, there is “sameness” in and to everyone in the action of Our Lord! Exactly as per one’s intellect and actions, the results come and never they are prejudiced. When our Lord decides to enact very “special” Divine Leelas, then He causes the “intellects” to be made accordingly i.e. the “intellects” become conducive for our Lord’s Leelas! That is why, it is said that, mother earth’s “Stuti” (praise) was done with great Bhakthi to our Lord and with deep humility.

Our Lord, through the prayer of mother earth, gave “protection” to the son Bhagadatta, and entered into his house. The reason for this visit was, that this house was

filled with all kinds of prosperity. The Lord thought it right to protect the "life" of Bhoumasura's son. If He did not do this, all these "princesses" who were kept there in the prison would have been rendered as "useless". The Lord, by accepting all the materials gathered by Bhoumasura, redeemed the "sin" of robbing on the part of Bhoumasura!

Even then, the "princesses" sought and desired to marry our Lord only as their husbands. This is being explained through the next verse.

तत्र राजन्यकन्यानां षट्सहस्राधिकायुतम्।

समाहतानां विक्रम्य राजभ्यो ददृशे हरिः॥३३॥

VERSE 33 Meaning: "16,000 princesses were there, who were brought by Narakaasura, through his valour. Our Lord saw them."

श्रीसुबोधिनी : यतो राजन्यकन्याः सजातीयं रूपं वीर्यं चापेक्षन्ते। अयुतं षट् सहस्राणिच षोडशकलानां सहस्रधा तत्तदधिष्ठात्र्यो देवताः भूमौ प्रतिष्ठिता इति भूमिजेनाहताः भगवत्प्रेरणया भ्रमात्। तदैव च तावत्यः सम्पन्नाः। एता द्विस्वभावा इति ज्ञापयितुं सङ्ख्याद्वयेन निर्दिष्टाः। षट्सहस्राण्ययुतं चेति। तत्राधिकपदं षट्सहस्राणामुत्तमत्वाय। ता ह्यप्सरसः। देवतात्वात्तद्रूपेण क्रीडार्थं जाताः। ता आदावष्टावक्रं स्तुत्वा पश्चादुपहसितवत्य इति ज्ञापयितुं द्विस्वभावत्वं निरूपितम्। अत एवादावन्ते च ऋषिकोपात् दुःखप्राप्तिः, प्रसादाद्वरणे बुद्धिः। राजभ्यो विक्रम्य समाहतानामिति बलादानयनमुक्तम्। 'सर्वान् बलकृतानर्थान् न कृतान् मनुरब्रवी'दिति ज्ञापयितुम्। हरिस्तासां दुःखहर्ता तथात्वाय ददृशे॥३३॥

वरणमाह तं प्रविष्टमिति।

SRI SUBODHINI: Our Lord brought the princesses back, as these princesses desired to marry only members of the warrior class, who are of their own nature, form

and valour. These 16,000 princesses symbolized the 1000 fold manifestations of the 16 “Kalaas” or parts of our Lord, and they had the presiding deity in them, as our mother earth. Hence, Bhoumasura, who was born of mother earth was able to bring all of them. Due to the inspiration given by our Lord, they had been in delusion and were also blessed by Him. These princesses consisted, mainly, of two categories. One group of 10,000 princesses and the other group of 6000 princesses. In these 6000 princesses, the qualities and virtues were better (i.e. they were the best of all). These were Divine Apsaras (damsels). As they were celestial in nature and form, they were born, as a “play” or through Leela. They had, in the first instance, praised the sage Ashtavakra and later laughed at his ugly body! Due to this, they got the “blemish”, and due to the anger of the sage Ashtavakra, they got sorrow and unhappiness, from the beginning to the end. On the sage getting happy, and through his boon, their intellect were inspired to desire for becoming the “brides” for our Lord i.e. to choose our Lord! Bhovmasura had, through his valour, brought these princesses from various kings i.e. through force - as if to prove Manu’s words given in this context! Our Lord was desirous of redeeming their sorrow. Hence our Lord saw them in this way!

Through the next verse, these princesses “chose” our Lord as their husband.

तं प्रविष्टं स्त्रियो वीक्ष्य नरवर्यं विमोहिताः।

मनसा वव्रिरेऽभीष्टं पतिं देवोपसादितम्॥३४॥

VERSE 34 Meaning: “On seeing the best among the humans, our Lord, entering the palace, these princesses got infatuated. Through their minds, they chose our Lord,

whom they had got as their husband, as per their heart's desire, and due to the blessings of our Lord."

श्रीसुबोधिनी : प्रकर्षेण स्वनिकटे समागच्छन्तम्। यतः स्त्रियः स्त्रीभिरवश्यं पतिर्वरणीय इति। तथापि भगवान् पुरुषोत्तमः कथं वृत इत्याशङ्क्याह नरवर्यमिति। नराकृतित्वं स्त्रीणां प्रियाकृतिं च गृहीतवानिति। यतो विमोहिताः। निरुद्धत्वाद्भयेन न कायेन वरणम्। अभीष्टमिति। पूर्वमपि तथैव भावनया स्थिताः। पतित्वेनैव वरणम्। दैवोपसादितमिति समये प्राप्ते एतादृशे वरणमावश्यकमिति ज्ञापयति। तेन युक्तमेव। यथा पित्रा निकटे वरणार्थं वर आनीयते, एवं दैवेनानीतः॥३४॥

तासां मनोरथवाक्यमाह भूयात् पतिरिति।

SRI SUBODHINI: The princesses saw, our Lord, very well, as He came near to them. Women are generally expected to chose their husbands, and now all of them chose our Lord Shri Purushottama himself, as their husband. How? This doubt is removed by saying, that our Lord was the "best" among the "grooms". Women always are prone to appreciate the external "form" of men. Hence our Lord looked now as the "best and most handsome" of all men and no wonder, all these women got loving and attached to our Lord! They now got Nirodha - total and pure devotion - to our Lord - not out of fear but through intense love! They now chose our Lord only as their "husband". In the first instance, they had this "attitude" only in their "minds", and after having their minds' desire fulfilled, they all now regarded as a "blessing", that they were able to attain our Lord himself, as their husband. Like a doting father, takes his daughter for marriage to the "groom, now, the celestial gods led these princesses for marriage with our Lord, as the opportunity has come for them to wed our Lord.

This is reminded to them, as appropriate, by the celestial gods.

The “inner desire” of these princesses are being explained through the next verse.

भूयात् पतिरयं मह्यं धाता तदनुमोदताम्।

इति सर्वाः पृथक् कृष्णे भावेन हृदयं दधुः॥३५॥

VERSE 35 Meaning: “Let our Lord become our husband. Let the creator approve this prayer of ours!” In this way, all these princesses, with intense love, placed their mind, individually in our Lord Shri Krishna.”

श्रीसुबोधिनी : मह्यमिति प्रत्येकम्। ब्रह्माण्डे संवत्सरात्मकस्य प्रजापतेरधिकारो दत्त इति तदनङ्गीकारे पितुराज्ञाभाव इव वरणं न सम्भवतीति तदनुज्ञां प्रार्थयन्ति धाता तदनुमोदतामिति। सर्वासामेक एव भावः। स तु पृथक्, न तु प्रत्येकपर्यवसायी। कृष्ण इति तासां प्रियः। भावेन आकाङ्क्षया पतिरयं भवत्विति। श्रद्धया वा रसाधारभूतभावेन वा। हृदयं दधुरिति। तत्रैव स्थिरीकृतवत्यः॥३५॥

शरीरमतःपरं भावाधिष्ठानं भगवदीयं कर्तुं तासामशक्तिरिति भगवांस्तत्सम्पादितवानित्याह ताः प्राहिणोदिति।

SRI SUBODHINI: The word “Mahya” (mine) has been used to reemphasize, that “each one of them” had placed their hearts, individually on our Lord with intense love. A girl is not supposed to marry without her father’s consent. This is an orderly step, as in the case of the authority given to Prajapati by our Lord, in this Universe. Hence to get his approval (as the creator), these princesses pray to the creator, that he should approve of this marriage. All these princesses had the same attitude, although they were all different. Our Lord Shri Krishna is the “beloved” of each and everyone of them. They

prayed, through their “Bhāva” (attitude) and desire (expectation), that Lord Shri Krishna only should become their husband! They had this sincere faith in our Lord, that He should become their husband. In this way, everyone of them established their mind in our Lord.

Beyond this, they did not have the capacity to make their bodies as “belonging to our Lord” (Bhagawadiya) or the “repository of our Lord’s Bhāva or nature”. Due to this, this task was done by our Lord. This is being described through the next verse.

ताः प्राहिणोद्द्वाररतीं सुमृष्टविरजोम्बरैः।

नरयानैर्महाकौशं रथाश्चद्रविणं महत्॥३६॥

VERSE 36 Meaning: “Our Lord arranged for their wearing clean and beautiful clothes, made them sit in palanquins and sent them to Dwaraka. He also sent a lot of wealth, chariots, horses and a lot of other materials with them.”

श्रीसुबोधिनी : द्वारवतीमिति। तासामभिलषितार्थस्थानम्। द्वारं हि तद्भगवत्स्थानगमने। सुमृष्टविरजोम्बरैः कृत्वा नरयानैर्दोलाभिः। न केवलं स्त्रीरत्नान्येव प्रेषितवान्, किन्त्वन्यान्यपि रत्नानीति वक्तुमाह महाकौशमिति। महान्तं रत्नादिकौशम्। रथाश्चद्रविणमिति। त्रिविधमुत्तमं धनं प्रेषयामासेति सम्बन्धः। तेषामपि प्रेषणे हेतुः महदिति। महदन्यत्र स्थापितमल्पस्यानिष्टं करोतीति॥३६॥

विशेषतः स्वार्थमेव गजान् प्रेषितवानित्याह ऐरावतकुलेभांश्चेति।

SRI SUBODHINI: “Dwaraka” will fulfill their inner desires. Hence they were all sent to Dwaraka. This city is the gateway or door to attain our Lord. The Lord made them wear beautiful and clean clothes, made them sit on palanquins, and sent them to Dwaraka. He sent along, not only these “gems of women”, but also other

precious gems, wealth, chariots, horses, gold etc. In this way, the Lord sent three types of the "best of wealth". The reason for sending all these is, that Bhoumasura was having immense wealth with him. A petty and miserly person has enormous wealth, and our Lord decided to diminish the extent of his wealth. Hence He sent them to Dwaraka.

Especially the elephants were sent for His own purpose only. This is being described through the next verse.

ऐरावतकुलेभांश्च चतुर्दन्तांस्तरस्विनः।

पाण्डुरांश्च चतुःषष्टिं प्रेषयामास केशवः॥३७॥

VERSE 37 Meaning: "64 elephants from the family of "Airavatam" elephant with 4 tusks, having immense force in movement, and having white-yellow colour were sent to Dwaraka by our Lord Kesava."

श्रीसुबोधिनी : यस्मिन् कुले ऐरावत उत्पन्नः तत्कुलोत्पन्नाः। तेषामितरवैलक्षण्यमाह। चतुर्दन्तानिति रूपवैलक्षण्यम्। तरस्विन इति स्वभाववैलक्षण्यं च। चकारादुच्चैःश्रवसः कुलप्रसूतान् अश्वानपि प्रेषयामासेति। पाण्डुरानन्यांश्च। चतुर्दन्तत्वं वेगवत्त्वं च मृगादिजातिष्वपि वर्तत इति तद्व्यावृत्त्यर्थं पाण्डुरत्वम्। अन्येऽप्येतादृशा एव, तैः सह निर्दिष्टत्वात्परमं वैजात्यं भेदकम्। तत्र दन्तादिषु वैलक्षण्यं कल्प्यम्। चतुःषष्टिमिति कलारूपत्वं तेषां बोधितम्। केशव इति। महादेवभक्तत्वात्तद्वरेणैतावत्त्वं तस्य जातमिति कदाचिन्महादेवोऽतुष्टो भवेदित्याशङ्क्याह केशव इति। केशयोरपि सेव्यः॥३७॥

ततस्तत्रत्यं कार्यं कृत्वा यदर्थमागत इन्द्रप्रेरणया तत्कृतवानित्याह गत्वेति।

SRI SUBODHINI: "Airavatam" elephant is celestial. All these 64 elephants were born of this family of Airavatam. They were different from other ordinary elephants. These elephants had 4 tusks, are brilliant i.e. can move very fast. In this way, their "special" nature has

been described. The word “Cha” (and) used here, denotes, that swift horses from the family of the celestial horse “Ucchaisravas” were also sent to Dwaraka. The elephants had the colour of “Paandu” (white-yellow). The reason for specifically mentioning this “colour” is that, even among the animals, there are special varieties, who have 4 tusks, and they also run fast! Hence to show the difference from these “ordinary” animals, a specific reference has been made to their colour! The other “black” elephants also run fast and reference has been made to them also. The reference to the number 64, denotes our Lord’s proficiency of 64 arts! All this wealth had been got by Bhoumasura through the grace of Lord Siva. Will it be that Lord Siva may get upset over this? i.e. taking away this wealth? This doubt is being removed through the use of our Lord’s holy name “Kesava” – the purport of which, is that our Lord Shri Krishna is worthy of being worshipped by Lord Siva, Lord Brahma and all others too! Hence Lord Siva will not get upset over this, nay, He will get pleased by the action of our Lord! THAT, “My Lord has accepted for himself, whatever I have given to my devotee!”

After competing His tasks there, for which He had come, as per the prayer of Indra, our Lord began to complete that task, and this is being described through the next verse.

गत्वा सुरेन्द्रभवनं दत्वादित्यै च कुण्डले।

पूजितस्त्रिदशेन्द्रेण सहेन्द्राण्या च सप्रियः॥३८॥

VERSE 38 Meaning: “Our Lord took Sathyabhama and went to Indra’s house. He gave the earrings to mother Aditi. There Indra and his wife, worshipped our Lord, along with Sathyabhama.”

श्रीसुबोधिनी : सुरेन्द्रभवनं स्वर्गस्थानम्, तत्रैव स्थितायै अदित्यै कुण्डले दत्त्वा। अदित्या भोगरूपं तत्रास्ते। क्रियारूपा त्वंशेन देवकी जाता। चकारादिन्द्रायापि छत्रादिकं दत्तवान्। ततस्त्रिदशेन्द्रेण पूजितः। त्रिदशपदं तेषां जरामृत्युरहितानामिन्द्रेण तेभ्योपि परमैश्वर्यदानसमर्थेन स्वामित्वेन पूजित इति भगवदुत्कर्षः सत्यभामायै प्रदर्शितः। सभार्यो भगवान् गत इति सभार्येणैव पूजितः। अन्यथा लोके विरुद्धमिव भवेत्। पूजायां सत्यभामाया वा न प्रवेशः स्यात्। चकारादेवैः देवपत्नीभिश्च। ननु भगवान् सर्वेश्वर इतीन्द्रादिभिः पूज्यते, सत्यभामा कथं पूजितेत्याशङ्क्याह सप्रिय इति। प्रियया सहितः। भगवत्प्रियत्वात् सापि पूजिता। अन्यथा भगवान् प्रीतो न भवतीति॥३८॥

ततः स्त्रीगोष्ठ्यां शच्या सह वार्तायां पारिजातपुष्पाकाङ्क्षायां मनुष्यत्वेन शच्या अपकर्षे निरूपिते बहिर्मुखाया वचनमसहमानया प्रार्थितो भगवान् पारिजातमानीतवानित्याह नोदित इति।

SRI SUBODHINI: Our Lord went to Indra's house and gave to Aditi, her earrings. Aditi's "physical" body was there, but her "body" of "action" (Kriya) was manifested as mother Devaki. The word "Cha" (and) denotes, that the Lord gave to Indra also, his umbrella and other things. Later Indra, did the worship of our Lord. Our Shri Mahaprabhuji explaining the meaning of the words "Tridasendra" says, that the three celestial deities are not affected by old age or death. Our Lord gives to these celestial deities, His blessings of immense wealth and other benefits. Hence Indra regarded our Lord as his "Swami" (master) and worshipped Him. As the Lord was worshipped in this way, Sathyabhama now realized the glory of our Lord. Our Lord had gone there with His wife, and due to this, His worship was done by Indra along with Sathyabhama. If, Indra had worshipped our Lord only, it would be seen as inappropriate in the world! Through the word "Cha" (and), it is indicated, that the wives of these celestial deities also worshipped.

OUR LORD IS THE LORD OF EVERYONE. Due to this, Indra and others could do worship of Him. Why was Sathyabhama worshipped? This is explained by the word, "SAPRIYAHA" i.e. our Lord has come to his house, along with His "beloved" (Priya) Sathyabhama, and as such, she was also worshiped along with our Lord. If her worship was not done, the Lord would not have become happy!

Later, when all the women got together, and began to discuss various things with the wife of Indra, Sathyabhama expressed her desire to get the "Paarijaata flower". Then the wife of Indra dissuaded her from fulfilling this desire, as Sathyabhama was a "human" being. Sathyabhama was not able to tolerate the words of this "externally-oriented" Indrani. Hence she prayed to our Lord, through which, our Lord brought the "Paarijaata" tree itself, and this is described through the next verse.

नोदितो भार्ययोत्पाद्य पारिजातं गरुत्मति।

आरोप्य सेन्द्रान् विबुधानिर्जित्योपानयत्पुरम्॥३९॥

VERSE 39 Meaning: "As requested by Sathyabhama, our Lord uprooted the Parijata tree, placed it on the Garuda bird, came back to Dwaraka, after conquering Indra and others."

श्रीसुबोधिनी : ततो भगवान् पारिजातसमीपे गत्वा सभार्यो गरुडारूढः तं पारिजातमुत्पाद्य नरकगृहवत्त्रापि भगवति विद्यमाने सर्वोत्कृष्टं स्थातुमयुक्तमिति तत्पुनर्गरुडे समारोप्य सोम इव भूमावानीतवान्। तदिन्द्रादीनामनभिप्रेतमिति सेवका लीलानुसारेणैव स्वामिनः स्वकार्यं कर्तुं युक्ता इति सिद्धान्तमज्ञात्वा अस्मभ्यं दत्तं कथं हरतीति समागता युद्धं कर्तुम्। तदा सेन्द्रान् विबुधान् जित्वा तेषां प्रतिबन्धं निराकृत्य पुरं द्वारकामुपानयत्। न तु मध्ये त्यक्त्वा समागतो, दत्त्वा वा प्रार्थनायां कदाचिन्नानयेत्। मतान्तरभाषयेमिति पूर्वमेवावोचाम॥३९॥

ततः स्त्रीवाक्यात् स्वार्थमेव तत्समानीतमिति ज्ञापयितुं सत्यभामाया गृहे
स्थापितवानित्याह स्थापित इति।

SRI SUBODHINI: After Sathyabhama made her prayer, our Lord got up on the Garuda bird, along with her, and went near to the tree of the Paarijaata flower. He uprooted this tree and placed it on the Garuda bird. Why? Like the Lord thought, that Narakaasura's son should not have so much wealth, here, He did not think it appropriate for this Paarijaata flower tree to be in Indra's home! He brought it to this earth. Indra and others did not like this action of our Lord. In reality Indra and others are the servants of our Lord only. In fact they should have acted in accordance with the requirements of the Divine Leela of their master viz. our Lord! They should have themselves given to the Lord, who had visited them, the most beautiful things, which they had with them, unasked! Without realizing this truth, they began to think differently, as to how the Lord can take away an object, which was given to them earlier! They thought that this "tree" is theirs' only! Hence they came to fight with our Lord. Then the Lord conquered all of them, including Indra and the celestial deities. Without any difficulty the Lord came back to Dwaraka. If they had prayed to our Lord for the return of the "tree" and not fight for it, the Lord would have perhaps returned the tree to them! This is being told later only.

The Lord brought this tree, for the sake of His wife and on being asked for by her. Hence, He established this tree in the house of Sathyabhama only.

स्थापितः सत्यभामाया गृहोद्यानोपशोभनः।

अन्वगुर्भ्रमराः स्वर्गात्तद्गन्थासवलम्पटाः॥४०॥

VERSE 40 Meaning: “With a view to increase the beauty of Sathyabhama’s house and her garden, our Lord established this tree, in the middle of her home! Due to the intoxicating effect of its fragrance, the bees from the heavens, came back to this earth, following this fragrance.”

श्रीसुबोधिनी : गृहमुद्यानं च उप समीपे शोभयतीति। उभयोः शोभनं वा यस्मादिति गृहोद्यानोपशोभनः। गृहोद्यानयोर्मध्ये स्थापितः। तस्य पारिजातस्य सर्वोत्कर्षमाह अन्वगुर्भ्रमराः स्वर्गादिति। स्वर्गमपि परित्यज्य तस्य यो गन्धः आसवः, रसश्च गन्ध एव वा, आसवो मादकः, तस्मिन् लम्पटाः विवेकेनापि तत्त्यागासमर्थाः। किञ्च। नाम्ना ते भ्रमरणयुक्ताः, स्वर्गे तु तदुभयाभावः। तथापि समागता इति विषयोत्कर्ष उक्तः॥४०॥

अस्मिन्नपि मते भगवत्कृतमेव युक्तम्, नत्विन्द्रकृतमिति तत् कृतं निन्दति ययाच इति।

SRI SUBODHINI: When this Paarijaata tree was at home, both the house and the garden got much more beautiful. Due to this, the Lord established this tree in the middle of the house and the garden. This Paarijaata tree was so glorious among all the other trees, that the heavenly bees, gave up their stay in the heavens, came behind this tree as the “Rasa” and “fragrance” of the flowers of this tree are both intoxicating. They were always fully attached to these flowers. They were not prepared to give up this tree, even on the rise of “discrimination” (Viveka) in them!, hence, they came down to this earth. By their very name, a bee (Bhramara) has two qualities viz. “Bhrama” (delusion) and also “death”. In the heavens, they were not subjected to these afflictions. Even then, they came to this earth, as they were infatuated through the “Rasa” and “fragrance” of this tree! They could never experience this “intoxication”

anywhere else! They gave up in this way, their “heavenly stay” also. In this way, the glory of the Paarijaata tree has been explained.

Whatever our Lord does is appropriate indeed. What Indra did was wrong, as his actions are “blemishful”.

**ययाच आनम्य किरीटकोटिभिः पादौ स्पृशन्नच्युतमर्थसाधनम्।
सिद्धार्थ एतेन विगृह्यते महानहो सुराणां च तमो धिगाढ्यताम्॥४१॥**

VERSE 41 Meaning: “Indra had prostrated to our Lord, earlier with the front portion of his crown, touching His holy feet and had prayed to our Lord for his own success. (i.e. to solve his problem viz-a-viz Bhowmasura). After completion of his tasks, he began to show enmity to our Lord! Oh! Please see the ignorance of these celestial deities! This ignorance has made them ungrateful to our Lord! Fie upon such wealth and prosperity!”

श्रीसुबोधिनी : य इन्द्रः अच्युतमर्थसाधनं ययाचे, पश्चात् सिद्धार्थः सन् अर्थसाधकेनैव विगृह्यते। प्रसङ्गाद्याचनं वारयति आनम्येति। प्रार्थनारूपम्। ननु मान्यः नमस्कृत्य याच्यते प्रसङ्ग इति तत्राह किरीटकोटिभिः पादौ स्पृशन्निति। स्वापकर्षं भावयन्नपि ययाचे। किञ्च। स्वयमसमर्थः भगवान् समर्थः नरकं हन्तुमिति जानन् तथा प्रार्थितवानिति अभिप्रायं द्योतयति अच्युतमिति। अर्थस्य साधनं यस्मादिति। तस्मादेव कार्यसिद्धिः। समर्थोऽपि मान्यः कार्यं करोति। एवं महत्त्वेन भगवन्तं ज्ञात्वापि, पराक्रमं दृष्ट्वापि, स्वयं महानपि विगृह्यते। ननु, कथं कारणविरुद्धं कार्यम्, तत्राह अहो इति। तथाप्युपपत्तिर्वक्तव्येति चेत्, तत्राह सुराणां च तम इति। सात्त्विकानां ज्ञानप्रधानानां केवलतमोरूपज्ञानमिति। विरुद्धमनूद्य अर्थादाढ्यताहेतुत्वेन निरुच्यते। अत एव तां निन्दति धिगाढ्यतामिति। श्रीसम्पत्तिरेवाज्ञान-मूलमप्रतिहतम्, नत्वन्यत्, तत्र सुरत्वादिकं बाधकमित्यर्थः॥४१॥

शौर्यावेशं परित्यज्य कामावेशेन, अनन्तरूपत्वात्कामस्य, तत्तत्पूरकरूपेण तासु विवाहरतिमानानि सम्पादितवानित्याह त्रिभिः।

SRI SUBODHINI: The “Indra” who had earlier requested the help of our Lord to attain his goals, the same Indra, later, on the successful completion of attaining his goals of wealth and prosperity, now begins to fight with our Lord, who was instrumental for his success! When he had got into trouble, he had prostrated to our Lord and had begged for His help! In fact, he had placed the front portion of his crown on the holy feet of our Lord, in complete surrender and prostrating to our Lord. He then “begged” our Lord by telling about his problems. He told our Lord, “I am unable to kill Narakaasura”. As our Lord is competent to kill him, Indra begged our Lord to help him. With a view to show the “omnipotency and capacity” of our Lord only, the word “Achyuta” (the Lord, who has no decline or defeat) has been used for our Lord!

The killing of Narakaasura was the attainment of Indra’s goals. That is why, he prayed for the death of this demon. If anyone else was also capable of completing this task, even these persons will not do this work for the selfish Indra! But our Lord is MAHA PURUSHA – a great person! Hence, he accepted the prayer of the surrendered Indra and completed Indra’s task. Indra, foolish and ungrateful as he is, fought with our Lord, even after knowing the Divine glory of our Lord, and even after witnessing His valour and even though Indra himself is a great person. In spite of all this, why did Indra fight our Lord? answering this Shri Sukadeva says, in exclamation, “Ah” (Aho) – Indra got “jealousy” due to “ignorance! We have to see the reason for this “jealousy”. Among the Satwika devotees, those persons who have “Jnana” (knowledge) as the most predominant virtue, do get entrapped with Tamasik ignorance, and this is usually

caused by the prosperity and immense wealth, and the ego thereof! Hence Indra and others too got this “thought”, due to ignorance. HENCE WEALTH AND PROSPERITY ARE USELESS, IF IT LEADS ONE TO THE PATH OF EGOISTIC IGNORANCE OF DEFYING OUR LORD HIMSELF. Shri Sukadeva says, “Fie upon such wealth”. The wealth given by Goddess Laxmi can act as the root cause of ignorance (Ajnana). There is another reason, i.e the power of being Indra etc. act as “obstruction” for getting Bhakthi and surrendering to our Lord!

Our Lord, giving up His “valourous form” took the “form” of “bliss”. He took limitless forms. He fulfilled the desires of each of His consorts. This is described in the following three verses.

अथो मुहूर्त एकस्मिन्नानागारेषु ताः स्त्रियः।

यथोपयेमे भगवांस्तावद्रूपधरोऽव्ययः॥४२॥

VERSE 42 Meaning: “Our Lord who has no decline, took as many forms as the number of His consorts and married them, as per the vedic rites, in their respective houses, at the same time.”

श्रीसुबोधिनी : अथो इति। एकस्मिन्नेव मुहूर्ते सर्वतः समानफलत्वाय। कामनायास्तथात्वात्। नानागारेषु ताः स्थापयित्वा यथावदुपयेमे। दृष्टिभ्रमादिपक्षान् वारयितुमाह तावद्रूपधर इति। तत्र सामर्थ्यं भगवानिति। रूपाणामप्यविकृतत्वाय अव्यय इति। यथा गृहोक्तप्रकारेण॥४२॥

विवाहमुक्त्वा रमणमाह गृहेष्विति।

SRI SUBODHINI: All of them desired for the companionship of our Lord and to have Him, as their husband. The Lord established all of them, in their individual homes, and married each one of them at the

same auspicious time, as per the scriptural rules. How did He do this at the same time, with all of them? Was it a delusion of one's eyesight or was it real? Answering this, it is said, that the Lord did not create any "delusion" for the eyesight of anyone. He took as many forms as the number of the women. How come the Lord took all these forms? This doubt is removed by saying, that our Lord is "BHAGAWAN". BEING SO, HE HAS IN HIM, ALL THE VARIOUS TYPES OF CAPACITIES. HENCE, HE TOOK ALL THESE FORMS. Did the Lord get affected or changed, by taking so many number of forms? This "delusion" also is removed, by the use of the word "AVYAYA" i.e. The Lord never has any decline or change in Him, due to any reason.

After describing the marriage, our Lord's "bliss" as a "householder" is being described in the following verse.

गृहेषु तासामनपाय्यतर्क्यकृन्निरस्तसाम्यातिशयेष्ववस्थितः।
रेमे रमाभिर्निजकामसंप्लुतो यथेतरो गार्ह (क) मेधिकांश्चरन्॥४३॥

VERSE 43 Meaning: "There is no other house similar or better than the houses of our Lord's consorts; our Lord stayed with them always in their houses; although our Lord is full with His own "bliss" (i.e. of His own Divine, self = Swaroopaananda), after His marriage, He conferred His bliss on each and everyone at all times. He conferred His bliss in such a way, that there was never any argument or dissention (from each or all of them). In this way, our Lord fulfilled the scriptural and worldly Dharma as a householder. He fulfilled all their desires in such a way, that he always ensured that in all His dealings, there was no trace of this "natural world" (i.e. from His side). [Note: The Lord always was the

Divine Shri Purushottama only, while He discharged His duties as a householder in a “human” way.]

श्रीसुबोधिनी : तासां गृहेषु अनपायी नित्यं तिष्ठति। ता हि प्रमाणस्थकामानुसारेण न विवाहिताः, किन्तु प्रमेयस्थानुसारेण। स हि पुष्टः निरन्तरश्च नित्यरमणात्मकः। अतो विवाहक्षणमारभ्य यावत्स्थितिनित्यरमणमेव तासु कृतवान्। विधिपरिपालनार्थमेव दश पुत्रोत्पादनम्, तदत्र न वक्तव्यम्, कामप्राधान्यात्। उत्पादने हि कामः क्षीयत इति। ननु निरन्तररमणे बहूनि दूषणानि, कार्यान्तरे व्याघातः, लोकानां सन्देहोत्पत्तिः, परस्परं तासामन्योन्यगोष्ठ्यां सन्देहः, तत्राह **अतर्क्यकृदिति**। **यथा** न कोऽपि तर्क उत्पद्यते कस्यापि, तथा करोति। लोकप्रतीतिमेव विरोधेऽन्यथा जनयति। बहून्येव रूपाणीति केनचिद्रूपेणान्यत्रापि गच्छति। परमत्र विशेषकार्यं न करोति। अतः शाल्वादिषु विद्यमानोऽपि न युद्धं कृतवान्। कामार्थमेव स्थित इति कामसम्पत्त्यर्थं गृहान् वर्णयति **निरस्तसाम्यातिशयेष्विति**। स्वर्गादिष्वपि (न) महिषीगृहाणां साम्यमतिशयो वा क्वचिदप्यस्ति। स्वयं **चावस्थितः** स्थिरः। वैयग्र्ये अस्थैर्यं च संततः कामः बाधितः स्यात्। एवं सर्वोपपत्तौ ताभिः सह रेमे। ननु भगवान् निरिन्द्रियः, ब्रह्मानन्दरूपायां लक्ष्म्यामेव रमते, न त्वन्यत्रेति कथं रमणमित्याशङ्क्याह **रमाभिरिति**। यावन्ति भगवद्रूपाणि तावन्त्येव लक्ष्मीः करोतीति तासु लक्ष्म्यास्तावतां रूपाणामावेशः। एवं करणे हेतुः। निजकामेन संप्लुत इति। सेनायामागतायां कामोऽप्याविर्भूतः। जीवकामव्युदासार्थं निजपदम्। एवं सति तासां सङ्कल्पो न सिध्येदित्याशङ्क्याह **यथेतर इति**। केवलप्राकृतत्वं वारयति **गार्हमेधिकांश्चरन्निति**। गृहमेधिधर्मानाचरन् श्रोतान् स्मार्तांश्च॥४३॥

तासां मानसम्पत्तिं कृतवानित्याह **इत्थमिति**।

SRI SUBODHINI: Our Lord began to stay in these houses every day. He did not marry them for the sake of the worldly “desire” fulfillment, but as the beloved Lord of the Universe, who is the final goal and beloved of everyone. This “desire or love” of our Lord is always eternal and gracious, and hence it is always seen as eternally enjoyable and blissful. (NITYARAMAN-

AATMAK). Hence the Lord, ever since His marriage, till He “lived” on this earth, conferred His bliss on everyone. For the purpose of fulfilling the rules, He originated 10 sons from each one of His consorts. We should not speak about this here, as there was “desire” involved in their origination. “Desire” becomes less, when the sons are originated. Likewise ever lasting enjoyment also is blameworthy. It comes in the way of doing all the other works, and people also get doubts about one’s own conduct, and the way through which one lives! Hence in this verse, with a view to emphasize, that our Lord was above all these “worldly” considerations and problems/issues, the words “without any argument or complaint” are used. Whatever was being done by our Lord, He did all these in such a way, that there was never any issue for argument or complaint at all from anyone! Our Lord took so many forms. He could go out through any of His forms also! Through these individual forms for each of his house, there was never any problem for anyone. But here, our Lord was not doing any specific works or tasks. Our Lord was staying in their houses only for the fulfillment of their desires. Hence His houses are being described. Even in the heavens such houses were not seen as these houses of the queens of our Lord! Thus our Lord stayed here almost permanently. Our Lord does not have any “senses” (Indriyas). Then how did He enjoy or confer His bliss on them? Our Lord always revels only in Goddess Mahalaxmi, who is of the fom and symbol of the bliss of Brahman (Brahmaanandaroopam). Never with anyone else or at any other place. Then how come, here, the Lord is said to be conferring and enjoying bliss? Answering this it is said that the Lord here also, enjoyed only with “RAMABHIHI” viz. THE LORD

(i.e. from His side) (Note: The Lord always was the

MANIFESTED AS MANY FORMS OF GODDESS MAHALAXMI, AS HE TOOK THE NUMBER OF FORMS BY HIMSELF. He, in the first instance, made the ingress into all these the different forms of Goddess Laxmi and then conferred His bliss! What is the reason for the Lord to do like this? OUR LORD IS ALWAYS FULL WITH THE "ALREADY" FULFILLED DESIRES. THIS DESIRE IS NOT LIKE THE DESIRE OF ORDINARY BEINGS. (JIVAS). Only to reemphasize this, the word "NIJA" (real) has been used here! Does this mean that these ladies' desire were not fulfilled? Answering this it is said in the verse "YATHETARAHA" i.e. the Lord also did what others usually do. BUT WITH ONE IMPORTANT DIFFERENCE I.E. THERE WAS NO "WORLDLY" OR "NATURAL HUMAN" FACTOR IN THIS I.E. EVERYTHING FROM THE PART OF OUR LORD WAS DIVINE IN NATURE. In this way, our Lord fulfilled the scriptural and the worldly duties of a householder also.

Their "honour" and "wealth" are being described through the next verse.

इत्थं रमापतिमवाप्य पतिं स्त्रियस्ता

ब्रह्मादयोऽपि न विदुः पदवीं यदीयाम्।

भेजुर्मुदाऽविरतमेधितयानुराग-

हासावलोकनवसङ्गमजल्पलज्जा॥४४॥

VERSE 44 Meaning: "Even Lord Brahma is not aware of this kind of exalted status, which these women experienced after making the consort of Goddess Laxmi, as their own husband! They now had intense love for our Lord, which progressed cheerfully and with great attachment. In this way, they saw the Lord with loving smiles,

and with novel union with Him, and through various kinds of events/stories they became bashful (i.e. due to the daily events of joy, love, bliss, mirth etc.).”

श्रीसुबोधिनी : अथवा द्वाभ्यां भगवच्चरित्रमुक्तम्। तथाकरणानन्तरं ताभिरप्येकं कामरसेन कृतम् एकं तु भक्त्येत्याह द्वाभ्याम्, इत्थमिति। रमाया एव भगवान् पतिः, न त्वन्यासाम्। तद्वासाः जीवा एवान्यासाम्। तं पतिं स्वयमवाप्या। पूर्वं बन्धा गृहीतास्ताः। बन्दिग्रहणं तासामुपकारायैव जातमिति। अविरतमेधितया मुदा भगवन्तं भेजुरिति सम्बन्धः। निरन्तरं सेवितवत्यः। ननु किमाश्चर्यं स्त्रियो हि भर्तृसेवां कुर्वन्त्येवेति चेत्, तत्राह ब्रह्मादयोऽपि न विदुः पदवीं यदीयामिति। मार्गमेव भगवतो न जानन्ति, कुतः सेवां करिष्यन्ति। अभिप्रेता हि सेवा कर्तव्या। अभिप्रायस्तु दुर्गमः। तदपि ज्ञात्वा सेवां कृतवत्य इत्यलौकिकं बोध्यते। तत्रापि न विधिकिङ्करतया, किन्तु मुदा। औत्सुक्यान्मुदः प्रवृत्तिं वारयति अविरतमेधितयेति। भगवति तासां षड्भावानाह अनुरागेति। अन्यथा भक्तिरस एव स्यात्, न कामरसः। प्रथमतोऽनुरागः चित्ते। ततो हासः भावप्राकट्यम्। ततोऽवलोकनं दृष्ट्या सङ्गः। ततो नवसङ्गमो नित्यम्। नित्यनूतनत्वाद्भगवतः। ततो जल्पाः नानाविधाः कथाः। तत उत्थितानां लज्जा कुलवधूभावप्राकट्यम्। अन्यथा अगुप्तो रसः रसाभासः स्यात्। जातलज्जा इति पाठः सुगमश्चिन्त्यः॥४४॥

कामकृतमुक्त्वा भक्तिकृतमाह प्रत्युदगमेति।

SRI SUBODHINI: Through these 2 verses our Lord's "household" story is being told. Through one verse the "bliss or desire" is said, and through the other, the "bliss of devotion" or Bhakthi is explained. Our Lord is not the husband of anyone else than Goddess Laxmi. The Jivas are the husbands of someone else. Now that these women had attained the Lord, who is the husband of Ramaa (Goddess Laxmi) as their own husband, they had ever increasing joy, and they all began to serve our Lord with this joy. When the Lord had released them, they were "prisoners" of Narakaasura. They got the benefit

from our Lord on being released from their bondage, and they all began to serve our Lord with great love. What is the surprise in this service? it is one's wife only who does "Seva" or service to her husband. But here, there is a difference from the "ordinary" wife serving her "ordinary" husband in this world. It is said, in this verse, that even Lord Brahma and others cannot attain this "status". They do not even know, as to how, they should tread the path towards our Lord! How come they can ever hope to do Seva or service to our Lord? ONE SHOULD DO SEVA OR SERVICE TO OUR LORD ONLY AFTER KNOWING HIS MIND ONLY. (I.E. WHAT HE DESIRES OR WANTS). WE SHOULD DO ONLY THAT SEVA OR SERVICE, WHICH MAKES HIM HAPPY OR WHAT IS LIKED BY HIM! BUT TO UNDERSTAND OR KNOW HIS WISH, OPINION OR DESIRE, IS VERY DIFFICULT. (RARELY ONE BECOMES AWARE OF THIS). These women came to serve our Lord after knowing His requirements i.e. they came to know the "supernatural" nature of our Lord! They did not do Seva or service as ordinary servants do, but they did this "Seva" through love and in a cheerful way: As they were very attached and enthusiastic, their joy grew, and they got intense love for our lord in 6 ways or "attitudes" (Bhāva). If these 6 "Bhāvas" or attitudes arise, then only the bliss of Bhakthi or devotion will occur. In other words the bliss of desire will not occur.

The six stages of this "love" and "Seva" of these women are explained. (1) Love and attachment in the mind for the Lord. (2) Expressing one's "Bhāva" through "smile", (3) then meeting of the eyes and union thereof. (4) Then novel union and meeting which is "new" everyday. How? OUR LORD IS ALWAYS NEW, AS HE

IS OF THE FORM OF "RASA" (BLISS). HENCE HE IS NEW, EVERY SECOND. (5) Afterwards, various types of events/stories take place and (6) From the remembrance of all these, these ladies got "bashfulness" (Lajja). This bashfulness exhibits the "Bhāva" or attitude of "good family brides" i.e. these women belonged to very respectable and honourable families. Otherwise all this external manifestations of "Rasa" would be inappropriate.

After describing the "bliss of desire", through the next verse, the "bliss of Bhakthi" (devotion) is mentioned.

प्रत्युद्गमासनवरार्हणपादशौचताम्बूल-

विश्रमणवीजनगन्धमाल्यैः।

केशप्रसारशयनस्नपनोपहार्यैर्दासीशता अपि-

विभोर्विदधुः स्म दास्यम्॥४५॥

VERSE 45 Meaning: "Although each of them had many servant maids, all of them exhibited their Bhāva (or attitude) of being a servant to the Lord, through their own personal Seva of our Lord, through being available at His call; by giving Paan, by massaging the Lord's feet, by fanning Him, give Him sandal paste and flowers; making His hair; arranging His bed, later giving Him bath and serve His meals also - All these were done by these wives' with love and bliss."

श्रीसुबोधिनी : दूरादागच्छन्तं दृष्ट्वा यथाकथञ्चिदपि स्थिताः प्रत्युद्गता भवन्ति। अग्रे गच्छन्ति। तत आसनं भगवते प्रयच्छन्ति। ततो वरार्हणमभीष्टं कुर्वन्ति, यदाज्ञापयति। वरस्य वा विवाहसमये समागतस्य यथोपचाराः क्रियन्ते, मधुपर्कादिः पाणिग्रहणादिर्वा। ततः पादप्रक्षालनम्, ततस्ताम्बूलदानम्, ततो विश्रमणं पादसंवाहनम्, ततो वीजनं व्यजनादिभिः, ततो गन्धमाल्यादिदानम्,

ततः स्वेच्छयोपविष्टस्य माल्यादिग्रथनार्थं केशप्रसारः, ततः शयनम्, ततः कामे तृप्ते स्नपनम्, तत उपहारः भक्ष्यभोज्यादिदानम्। कामार्थमेव हि स्त्रीगृहे गमनम्, न तु भोजनार्थम्। अतः कामानन्तरमेव भोजनं युक्तम्, अन्यथोभयमपि विरसं स्यात्। एवं द्वादशधोपचाराः प्रत्यहं कर्तव्याः, द्वादशधा मनसो वृत्तिपूरणार्थम्। एवं करणे तासां क्लेशात् रसोत्पादकता न स्यादित्याशङ्क्याह दासीशता अपीति। अतस्ताभिः सुसंस्कृताः भगवतो दास्यं विदधुः। क्लिष्टो भगवानेताभिरेवं सेवित इति सापेक्षसेवां कश्चिद्ब्रूयात्, तद्व्यावृत्त्यर्थमाह विभोरिति। सर्वतः समर्थस्य। एवं सर्वासां विवाहावधिसेवान्ताः क्रिया निरूपिताः। मानापनोदनादिकं तु वक्तव्यम्, तदुत्तराध्याये रुक्मिण्यामुक्त्वा सर्वत्रातिदेशं वक्ष्यति। यदैव भगवान् यस्मिन्नंशे तिरोहित इव भवति, तत्रैव भगवत्कृतसंमाननात् मान उत्पद्यत इति स्थितिः॥४५॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभ-
भदीक्षितविरचितायां

दशमस्कन्धविवरणे एकोनषष्टितमोध्यायः॥५९॥

SRI SUBODHINI: On seeing the Lord coming from a distance, these wives, readied themselves to go before Him, at His beck and call, giving up whatever tasks they were attending to at that time! They then provided a seat for the Lord. Later, as per His desire and order, they looked after His needs. During the marriage ceremony, there are the ceremonies of Madhuparka offering, joining of hands and later washing of feet, giving Paan, massaging the feet, fanning the Lord, offering sandal paste and flowers and then doing his hair. Later sleeping and afterwards taking bath, taking meals. A husband goes to the house of his wife for the fulfillment of all his desires and also for his meals! In this way, these ladies did 12 types of "Seva" to our Lord. Why twelve? Answering this, it is said, that the mind has 12 main branches, and they put effort to fulfill all these 12 kinds

of mind's thoughts. Did they suffer due to this sort of serving the Lord? They could not attain the "bliss" due to this sort of performing Seva? Removing this doubt it is said, that all these wives had many servant maids with them, to do their "bidding", and they used them to remove their own tiredness, and later they concentrated all their energy to do Seva or service to our Lord. Through this service did the Lord get disturbed or troubled? This is removed by saying here that our lord is "VIBHU" i.e. He is omnipotent and all capable, and hence He never gets any trouble from anything.

In this way, from the time the Lord had His marriages and the rendering of service to Him by His consorts, all the events have been narrated so far. Further Leelas of the kind of "honour" etc. have to be told, and this will be dealt with in the next chapter. All these ladies will be included in the saying of Rukmani. When our Lord becomes like that of "disappearance", (ie as though he is going to "disappear", leaving them) then and there only, through the "persuasion" of our Lord, the real "honour" will be established. This is the actual state.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 59th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्यचरणकमलेभ्यो नमः॥

श्रीभागवतं-दशमस्कन्धं-षष्टितमोध्यायं॥

CHAPTER 60, CANTO 10,

SRI BHĀGAVATAM.

वाचिकस्तु तिरोभावो रुक्मिण्यामुच्यते स्फुटः।

एकादशे निरोधार्थमन्यथा लौकिकं भवेत्॥१॥

KĀRIKA 1 Meaning: “The “disappearance” which the Lord made from Rukmani was only through the “word” i.e. He “disappeared” only through the “words”. He did not disappear physically. He was present there with His body. This “disappearance through the word” is dealt with, in this chapter, and has been done for the sake of Nirodha only. Otherwise it will be “worldly”.

सर्वथा कृतसेत्नायाः परीक्षापि निरूप्यते।

यथा प्राणे शरीरस्य स्थितिस्तद्वद्यथा भवेत्॥२॥

KĀRIKA 2 Meaning: “Through this “disappearance” through the “word”, a test was also made on the various types of Seva or service done so far. From this, it was proved, that if Rukmani did not get the blessing of the Seva (service) of our Lord, then she will not be alive at all — like the body is defunct, after the departure of the

vital air (Prāna)! The body functions only, if there is vital air in the body. In the same way for Rukmani, it is essential, that she gets the blessings of Seva or service of our Lord, and then only she will be alive. Otherwise she will die."

सान्त्वनं कायिकं त्वत्र निःसम्बन्धाद्यतो भयम्।

दोषाभावाय वाक्यं तु ईर्ष्यामात्सर्यदोषनुत्॥३॥

KĀRIKA 3 Meaning: "Rukmani got fear, when she realized, that she will not have any more "relation" with the Lord, as the Lord had disappeared through the "word"! On seeing her being afraid, our Lord, got down immediately from the bed, comforted her through the body. If He were not to do this, "comforting the body", there will not be any relationship of Rukmani with the Lord, and due to this, Rukmani will continue to be ,afraid and she will not be freed from the blemish of "death". The words of "comforting" done earlier, were spoken for the removal of blemish, such as jealousy, hatred etc."

निर्दुष्टायाः परिज्ञानमविरोधस्य वर्णनात्।

निरूप्यते यतः सा हि न कुतश्चिद्भ्रमं भजेत् ॥४॥

KĀRIKA 4 Meaning: "How did the knowledge arise, regarding the removal of all the "blemish"? By the description of "non-opposition", the knowledge of the "blemish" having been removed, arose. "At present she is blemish-free". Hence, she did not get any more "delusion", due to the words of our Lord — like the delusion, she had earlier, to the effect, that the Lord will forsake her!"

शब्दार्थयोर्विरोधः स्यात् प्रामाण्ये सर्वथैव हि।

लक्षणायामपि तथा मुख्यार्थो बाधितो यतः॥५॥

KĀRIKA 5 Meaning: “The opposition between the “word” and its “meaning” can be seen in “evidence”, but not in our Lord who is “Prameya” (the one who is to be sought after). Even through outside signs, the usual significant meaning gets affected or distorted.”

अतो हि भगवद्वाक्यं दुर्ज्ञेयं सर्वथा मतम्।

यस्त्वेतस्य परिज्ञाता स न मुह्यति कर्हिचित्॥६॥

KĀRIKA 6 Meaning: “Due to this reason, our Lord’s words are usually considered as very difficult to be understood, in all ways. He who understands this, through his “sin free” nature, will never again forget this realization and understanding.”

पूर्वाध्यायान्ते सर्वभावेन स्त्रीणां सेवा निरूपिता। तस्याः
परीक्षार्थमिदमारभ्यते। तत्र प्रथमं पूर्वषट्के निष्पन्ने, उत्तरादिरूपं वीजनमाह
कर्हिचिदिति।

In the previous chapter, towards its end, the wives of our Lord, have been referred, as having done Seva or service to our Lord, with all their love and “Bhāva”. Now for “testing” them, this chapter is being started. In the previous chapter, “Seva” and “welcome” to the Lord were done in 6 ways, and they were duly explained. Through the next verse, the Seva of “fanning the Lord” is being explained.

श्रीशुक उवाच—

कर्हिचित्सुखमासीनं स्वतल्पस्थं जगद्गुरुम्।

पतिं पर्यचरद्भैष्मी व्यजनेन सखीजनैः॥१॥

VERSE 1 Meaning: “Shri Sukadeva said, “At one time, the Guru (teacher) of the Universe, our Lord Shri Krishna was taking rest on His bed in a relaxed way. At this time Rukmini, along with her friends, came there,

and began to do "Seva" to our Lord, through "fanning" Him."

श्रीसुबोधिनी : सुखमासीनमिति विश्रमान्ता सेवा निरूपिता। स्वतल्पस्थमिति अग्रिमावश्यकत्वं निरूपितम्। कदाचिद्भगवान् रुक्मिण्या गृहे सभात उत्थाय रात्रौ समागतः। ततः प्रत्युद्गमनादिप्रकारेण स्वशय्यायामेवोपवेशितः। कामकलापूर्णं च तद्गृहम्, तत्पित्रादिभिः प्रायेण तत्सुखार्थं सामग्रीं प्रेषितेति लक्ष्यते। अन्यथा भगवान् स्वदत्तायां सामग्र्यां नैवं वदेत्। सापि भावज्ञा। नैवमभिमानेन सेवां कर्तुं प्रवर्तेत। अतो नभिप्रेतमेव स्वशय्यायां दीनभावमकृत्वा उपवेशितवती। भगवांश्च कथं तथावदतीत्याशङ्कयामाह जगद्गुरुमिति। स हि सर्वोपदेष्टा। भ्रमादन्यथा बुद्धौ जातायां तन्निवारणीयमिति जगद्गुरोः कार्यमेव तत्। पतित्वान्निःशङ्कं पर्यचरत्। भैष्मीत्वात् साभिमाना। व्यजनेनेति स्वयं व्यजनं गृहीत्वा। सखीजनैः सहिता स्वोत्कर्षबुद्ध्या ता अपि स्थापितवती॥१॥

ननु तथापि संतोषे दुःखजननमयुक्तमिति चेत्, तत्राह यस्वेतदिति।

SRI SUBODHINI: Our Lord was comfortably and happily relaxed, having his "tiredness" mitigated by rest. At this time, Rukmini began to do "Seva" to our Lord, as when one is tired, at that time "Seva" is not felt as very pleasant. That is why, it is said, that "one should perform Seva after the end of one's tiredness". Our Lord was thus seated on His bed. Our Lord might have got up from His assembly and come to Rukmini's house, for the night, and Rukmini in turn has already served our Lord in all the 6 ways of welcome and Seva. Later our Lord might have sat on the bed. This house was artistically well done to arouse love and desire in one's mind. From this, we can also understand, that a lot of materials for our Lord's comfort and for the beautifying the house were sent by the father of Rukmini, or they were all given by our Lord only. Our Lord would not have spoken the

“words”, which He now spoke, if He had given all these materials. Rukmini also understood the attitude of our Lord. If she was not to understand our Lord’s “mood”, then she would not be doing this Seva with so much of “pride” (being the consort of the Lord). Hence she sat on the bed with “pride”, and having given up her humble attitude of complete dependency on the Lord. How did the Lord utter those words, which are not pleasing to Rukmini and made her anxious? On this, it is said, that **OUR LORD IS THE JAGATGURU – THE TEACHER OF THIS UNIVERSE. HE GIVES INSTRUCTIONS AND TEACHES EVERYONE.** If someone’s intellect due to “delusion” becomes “bad”, then it is our Lord’s duty to make this intellect “right” – this is the task of the Jagatguru! As our Lord was the husband, He began to do this task, without any reservation or doubt. Rukmini’s “pride” was originated, due to her being the daughter of king Bheeshmaka. She was now accompanied by her friends. Even then, she was fanning the Lord with her own hand - as if to show her own superiority!

On getting “joy”, it is not appropriate to get “unhappiness”. If we were to say like this, the answer is given through the next verse.

यस्त्वेतल्लीलया विश्वं सृजत्यत्यवतीश्वरः।

स हि जातः स्वसेतूनां गोपीशाय यदुष्वजः॥२॥

VERSE 2 Meaning: “The Lord of the Universe, who creates this vast Universe like a Leela (play), protects it and destroys the same. The same Lord of the Universe, although birthless, has now manifested Himself among the Yadavas, for the protection of the world order.”

श्रीसुबोधिनी : उभयथापि भगवतो नैवंकरणे दोषः। आदावुत्पत्तिस्थितिप्रलयकर्ता, यथोत्पत्तिं हर्षादेः करोति, स्थितिं वा, तथा प्रलयमपि करोतीति हर्षादेर्नाशनं भगवत्कार्यमेव। किञ्च। भगवान् स्वसेतूनां स्वकृतमर्यादानां धर्मादीनां गोपीथाय रक्षणार्थमेवावतीर्णः। अन्यथा अजस्य यादवेष्ववतारो नोपपद्येत। ननु प्रलये कश्चन भगवत उद्योगो दृश्यते, समयश्च तादृश इति चेत्, तत्राह लीलयेति। न तस्य उत्पत्त्यादिकरणे किञ्चित्साधनं मृग्यते, किन्तु लीलयैव करोति। नापि यदोः पुष्टिस्थस्य विहितकालाद्यपेक्षा। नापि स्वभावमप्यन्यथा कृत्वा समागतस्य यदर्थमागतस्तत्करणमयुक्तं भवति॥२॥

तर्हि देशवशात्कालवशाद्वा भगवांस्तथोक्तवानित्याशङ्क्य गृहं वर्णयति तस्मिन्नन्तर्गृह इति।

SRI SUBODHINI: Our Lord does not get any blemish for doing both the type of actions — like our Lord, in the beginning does the creation of this Universe, with joy, in the same way, He does the actions of protecting and destroying the world also. It is our Lord's task only to destroy everything including "joy" etc. Especially the Lord takes an incarnation, for the protection of the "order" (Maryada) in this world. If this was not so, the "birthless" Lord would not have taken birth in the Yadava clan. "We can see some "effort" on the part of our Lord during the "dissolution" (Pralaya) of this Universe". If someone were to say like this, then, in this verse, even this action of the Lord has been referred to as "Leelaya" — like in a "game or play". **OUR LORD'S ALL ACTIONS (OF CREATION, PRESERVATION AND DISSOLUTION) ARE DONE AS A "LEELA" ONLY. HE DOES NOT HAVE ANY STRESS OR TROUBLE IN DOING ANY WORK. HE DOES NOT NEED THE HELP OR ASSISTANCE OF ANY OTHER PERSON OR THING, EITHER!**

Our Lord has manifested in the family of the blessed Yadu in a different way. Even then, it is not inappropriate for the Lord to complete those tasks, for which He has manifested. In other words, whatever He does is appropriate indeed!

Did the Lord speak like this, due to the nature of the “place” or “time”? To remove this doubt, the “beauty” of the house has been described below.

तस्मिन्नन्तर्गृहे भ्राजन्मुक्तादामविलम्बिना।

विराजिते वितानेन दीपैर्मणिमयैरपि॥३॥

मल्लिकादामभिः पुष्पैर्द्विरेफकुलनादिते।

जालरन्ध्रप्रविष्टैश्च गोभिश्चन्द्रमसोऽमलैः॥४॥

पारिजातवनामोदवायुनोद्यानशालिना।

धूपैरगरुजै राजन् जालरन्ध्रविनिर्गतैः॥५॥

VERSES 3, 4 and 5 Meaning: “Inside the house a beautiful resting place was built, on which resplendent garlands made of precious stones were hung; on all the four sides, lamps made of precious stones were illuminating; intoxicated bees were seen on the garlands of jasmine flowers; the rays of the moon were seen entering inside through the crevices of the doors; the wind was softly blowing, along with the fragrance of the Paarijaata flowers, and it came inside the house; Oh! King! through the windows, the Dhoop fragrance of Agar was going out, along with the smoke.”

श्रीसुबोधिनी : तां च रसाधिकरणभूतां षड्भिश्चतुर्भिर्द्वाभ्यां च। गृहमध्य इत्येकान्तता। तत्रापि तस्मिन्निति प्रसिद्धिः। तेन तत्कामस्थानमेव, न तु क्रोधादिस्थानम्। आदौ तस्योपरि शोभां वर्णयति। भ्राजन्मुक्तादाम्नां विलम्बनयुक्तेन वितानेन चन्द्रातपेन विराजिते। परितो विलम्बीनि मुक्तादामानि यस्मिन्चन्द्रातपे।

तेन विराजितं कामस्थानमेव भवति। मणिमयैरपि दीपैः परितो विराजिते। मल्लिकादामभिः केवलपुष्पैश्च सर्वतः। शृङ्गाररसानुभावकमाह। द्विरेफकुलानां नादितं यत्रेति। द्विरेफाणां वा कलं नादितम्। चन्द्रोऽप्यत्यन्तमुद्बोधक इति तत्किरणानामन्तःप्रवेशमाह जालरन्ध्रप्रविष्टैश्चेति चन्द्रमसः अरुणैरुदयकालीनैः किरणै रगयुक्तैः गवाक्षमार्गेणान्तःप्रविष्टैः विराजिते। अलौकिकोद्बोधकमाह। पारिजातकवृक्षाणां पूर्वप्रेषितपारिजातकल्पवृक्षस्य पोताः सर्वत्र स्थापिता वनप्राया जाताः। ते तस्य गृहस्य परितो वर्तन्त इति गवाक्षादिमार्गेण तदामोदयुक्तो वायुरपि तत्र प्रविष्टः, तेनापि विराजिते। तस्य शैत्यं मान्द्यं च वर्णयितुमाह उद्यानशालिनेति। उद्याने वाप्यः निर्झराश्च सन्ति। तत्रापि उद्यानं शाला यस्य। तेन मन्दतापि समायाति। सहजान्युद्बोधकान्युक्त्वा कृत्रिमान्याह धूपैरिति। अगरुजैः अगरुयुक्तनानाविधद्रव्योद्भूतैः। राजन्निति विश्वासार्थम्। अन्तः स्थापितः स धूमः, न तु बहिष्ठोऽन्तःप्रविष्ट इति ज्ञापयितुं विशेषणमाह जालरन्ध्रविनर्गतैरिति॥५॥

अधः शोभामाह पयः फेननिभ इति।

SRI SUBODHINI: The comforts of the home, which gives rise to joy and bliss have been explained, and it's 6 qualities, have been described in 4 and 2 verses (6). The reference to the middle of the house, has been made to denote "privacy", and the word "in that" (Tasmin) has been used to denote, that this place was "famous" (prominent), and there, the Lord usually relaxed along with Rukmani. This place was for bliss and joy, and not for anger etc. Hence it's beauty is being explained in the first instance. In this place, there were garlands of shining pearls strung all over, and it was an ideal place for relaxation. There were lamps made of precious stones, on all the four sides, illuminating all over! Moreover on each and every side, there were garlands of Jasmine flowers arranged in a most beautiful way. The experts in the art of love say, that where the groups of bees sing and

where there is the entry of the rays of the moon (as these rays increase the mood of "love") the atmosphere becomes brilliant. The fragrance of the Paarijaata flower, whose plants were placed at various places, and they having become like a forest on all the four sides of the house, was brought by the blowing wind, through the windows inside this place! In this way, the house was so very beautifully done up with all the ingredients, as described. The "cool and soft" nature of the wind is also explained, that in the garden, there were small running streams, and the softness of the wind was due to this!

After describing the "usual" factors, which inspire "joy and bliss", now a description is made about the "artificial" inspiring agents such as Agar etc. The "smoke and fragrance" caused by the burning of Agar and other incense, had made the entire house pleasant and joyful. "Oh! King!" — this addressal by Shri Sukadeva has been done, out of faith and to instill in the mind of the king, reverence and faith in this story about the Lord. Although the smoke and fragrance were inside the house, through the wind, it went out also, making the entire area fragrant!

The "beauty" is described through the next verse.

पयः फेननिभे शुभ्रे पर्यङ्के कशिपूत्तमे।

उपतस्थे सुखासीनं जगतामीश्वरं पतिम्॥६॥

VERSE 6 Meaning: "Rukmani came near to her husband, our Lord Shri Krishna, who is the Lord of the Universe, and who was comfortably relaxed on the bed, on which there were clean and soft sheets and mattresses, which were as white as milk."

श्रीसुबोधिनी : पयःफेनस्य निरन्तरमुच्छूनता विचित्रता शुभ्रता च।
सूत्रोपनिबद्धं मध्ये परितो दन्तैर्हीरकैश्च निर्मितम्, तेन शुभ्रम्, कशिपुना
सुतरामुत्तमम्। एवं सामग्रीं वर्णयित्वा रसदातारं भगवन्तं तत्र स्थितं वर्णयति।
तत्र सुखं यथा भवति तथा आसीनम्। लोकवेदशङ्काभावार्थं विशेषणद्वयम्।
जगतामीश्वरं पतिमिति॥६॥

कुलवधूत्वादीश्वरत्वाच्च स्वतःप्रवृत्तिरयुक्तेति निकटे स्वयं स्थितेत्याह
वालव्यजनमादायेति।

SRI SUBODHINI: The cream of milk is always seen as clean, wonderful and white. On the bed also, there were such white sheets etc. tied by chords; and the bed itself was made of ivory and diamonds. The coverings over the bed were white and soft. Our Lord, who gives "bliss" to everyone, was seen relaxed on the bed, that He was in ecstasy and bliss. He is the Lord of the Universe, and there cannot be any doubt from the vedic point of view also. Being the "husband" of Rukmani, there is no case for a "worldly" doubt either!

Our Lord is the Lord of the Universe. Rukmini is the daughter-in-law of the family, and His consort. Hence, if our Lord were to initiate any action or dialogue, it may seem to be inappropriate. Hence Rukmini came by herself, near to our Lord, and began to "fan" our Lord. This is being described below.

वालव्यजनमादाय रत्नदण्डं सखीकरात्।

तेन वीजयती देवी उपासांचक्र ईश्वरम्॥७॥

VERSE7 Meaning: "The small fan was seen with a handle, studded with precious stones. Rukmani took away this fan from the hands of her friend, and began to do "Seva" to our Lord, through this "fanning". She came and stood very near to our Lord!"

श्रीसुबोधिनी : चमरी वालस्य व्यजनम्। रत्नानि दण्डे यस्य। अनेन दासीत्वं स्वस्य प्रकाशितम्, न तु नायिकात्वम्। तथा सति धार्ष्ट्यं भविष्यतीति पूर्वं सख्या हस्ते तत् स्थितम्, तदपि नापकर्षजनकमिति तस्य वर्णनम्। भगवति विलम्बमाने सखीहस्तात् स्वयं गृहीतवती, तेन वीजयती जाता। तदप्युद्बोधकम्। सेवया ईश्वरः परितुष्यतीति तदपि कृतवतीत्याह **उपासांचक्र** इति। सेवनरूपं निकटेऽवस्थानमुपासनम्॥७॥

मुख्य आलम्बनविभाव इति तां वर्णयति **सोपाच्युतमिति**।

SRI SUBODHINI: A small fan, whose handle was made up of precious stones, was there in the hands of her friend. Rukmani wanted to show her own “servantship” (and not only, as a consort of our Lord). Due to this, she took away this fan from her friend. If she did not take this from the hands of her friend, there will be “inappropriateness” on her part. She was eager to do this Seva to our Lord, and began to fan Him. This “Seva” was also instrumental to inspire bliss in them. **BY DOING SEVA, THE LORD BECOMES HAPPY ON THE BHAKTHA.** Due to this, she herself began to “fan” the Lord. Coming near to our Lord denotes, her “Seva” to our Lord.

For the rise of bliss, the most important ingredient is “beautiful presentation” (Vaibhav) and this is explained through the next verse.

सोपाच्युतं कणयती कलनूपुराभ्यां

रेजेङ्गुलीयवलयव्यजनाग्रग्रहस्ता।

वस्त्रान्तगूढकुचकुङ्कुमशोणहारभासा

नितम्बधृतया च परार्ध्यकाञ्च्या॥८॥

VERSE 8 Meaning: “Rukmani was standing very near to our Lord; her anklets embellished with small bells were making soft and beautiful sounds; this added

to the beauty of the occasion; she was wearing rings on her fingers, bangles on her hands, and she was holding the fan in her hand. Her bosom was covered by her upper dress, and the saffron from her body had made the necklace red, and now it was shining brilliantly; the band worn on the waist - all these were enhancing her beauty."

श्रीसुबोधिनी : अल्पचलनेन कलनूपुराभ्यां क्वणयती भवति। जघनादिभारात् स्थिरतया स्थातुमशक्ता किञ्चिच्चलनान्नूपुरशब्दं करोति। एतादृशी निर्बन्धेन सेवां कुर्वाणापि रेजे। भगवन्निकटे समागच्छन्तं हस्तं वर्णयति अङ्गुलीयेति। अङ्गुलीयानि वलयानि व्यजनाग्र्यं च हस्ते यस्याः। वस्त्रान्तेन गूढयोः कुचयोः कुङ्कुमेन शोणो यो हारः तस्य भासा रेजे। नितम्बधृतया बहुमूल्यकाञ्च्या च। रसोत्पादकस्थाननिरूपणार्थं स्थानद्वयवर्णनम्। हस्तपादौ तु वर्णितौ पूर्वार्धेन। एवं रसस्थानमादिमध्यावसानेषु वर्णितम्। भगवतः सुमुखत्वाभावात् न सापि सुमुखीति मुखमान्तरो भावश्च न वर्णितः॥८॥

एवं रसार्थं देशकालादीनामानुगुण्येऽपि भगवति स रसो नोत्पन्नः। न हि भगवान् रसानुभवार्थं समागतः, किन्तु धर्मरक्षार्थं निरोधार्थं च। तदत्र रसानुभवे क्रियमाणे बाधितं भविष्यतीति तद्दोषनिराकरणार्थं किञ्चिदुक्तवानित्याह तां रूपिणीमिति।

SRI SUBODHINI: By walking slowly, the soft sweet sound of the bells embellishing the anklets were beautifying the entire area. Although she was standing, she found it with some stress, and that is why she was walking slowly. Rukmani, by performing this Seva to the Lord, of her own desire, was seen very beautiful. The hand, which was fanning the Lord came very near to our Lord, and this is being described. The fingers had rings, bangles on hand wrists, and in the hand itself, was the fan made out of the tail of "Chamari" deer! The corner of the upper cloth was covering her bosom, and the

saffron paste thereof had made the necklace worn, reddish and waist band worn, which was studded with precious stones — all these made her look very beautiful. Her hand and feet have been described earlier. As the Lord's and Rukmani's "faces" were not beautiful, there is no description of the face, and any of the inner feelings!

Although the "place and time" were ideal for "bliss", Rukmani was not able to create "Rasa" in our Lord. Our Lord also had not come for this purpose. HE HAS COME ONLY TO PROTECT DHARMA, AND FOR BLESSING EVERYONE, WITH NIRODHA. Hence here, if He were to set about to experience only "bliss", then there will be inappropriateness. This blemish is being removed through the next verse.

तां रूपिणीं श्रियमनन्यगतिं च दृष्ट्वा

या लीलया धृततनोरनुरूपरूपा।

प्रीतः स्मयन्नलककुण्डलनिष्ककण्ठ-

वक्त्रोल्लसत्स्मितसुधां हरिरावभाषे॥९॥

VERSE 9 Meaning: "Rukmani has taken a similar form, as a Leela, as the Lord has manifested for His Leela, and she does not have any other refuge other than our Lord. She is Goddess Laxmi only in Rukmani's form. Her hair, earrings and other ornaments worn on the neck — all of these were seen immensely enhancing her brilliance and beauty. In her face, the nectar of her soft smile was very illuminating. On seeing her, being ver happy our Lord Sri Hari, spoke smilingly."

श्रीसुबोधिनी : भगवतो लक्ष्मीर्नियता अपरिहार्या च। तादृशीमपि न मन्यत इति वक्तुं तां वर्णयति। तां गुणतः प्रसिद्धाम्। रूपिणीं श्रियमिति स्वरूपत उत्कृष्टाम्। अनन्यगतिमिति भक्ताम्। अनेन भगवद्योग्यता निरूपिता।

तस्या गुणत्रयमपि ज्ञात्वा तथोक्तवानिति वक्तुमाह दृष्टेति। आकृतिरसमाना भविष्यतीति तन्निराकरोति। या लीलया धृततनोरनुरूपं रूपं यस्याः सा। तस्या गुणादिभिः प्रीतः, अन्यथा गुणानां कार्यासाधकत्वेन अगुणत्वमेव स्यात्। अतस्तैर्गुणैः प्रीतोऽपि भगवान् स्मयन् जातः। नह्येतादृशगुणवत्त्वे गर्व उचित इति, गर्व एवोपक्षीणा गुणा इति वा। अत एव प्रीतोऽपि स्मयन् जातः। यदा भगवान् सम्मुखः हास्यवदनोऽपि जातः, तदा रुक्मिणी सुमुखं ज्ञात्वा स्वयमपि तथा जातेत्याह अलककुण्डलनिष्ककण्ठवक्त्रोल्लसत्स्मित-सुधामिति। शरीरमिव मुखं सर्वतो वर्णयति। उपर्यलकाः, उभयतः कुण्डले, अधः पदकयुक्तः कण्ठः त्रिवल्यात्मकः स्वरूपतोऽपि सुन्दरः, अन्यथा कण्ठपदं व्यर्थं स्यात्। एवं त्रिभिः कृत्वा सुन्दरं यद्वक्त्रं तत्र उल्लसत् स्मितमत्यन्तं प्रफुल्लरसमिव स्मितमेव सुधा। महादेवेन दग्धमपि कामं जीवयतीति। तादृशीमावभाषे। तत्र हेतुर्हरिरिति। स हि तस्या अपि दोषं दूरीकर्तुं यतते॥९॥

भगवद्वाक्यान्याह राजपुत्रीत्येकादशभिः।

SRI SUBODHINI: Goddess Laxmi is very devoted to our Lord, and our Lord never gives her up! Goddess Laxmi's great qualities and special nature are very famous, and this is being described. Rukmani is of the same form of Goddess Laxmi, and has no other refuge or resort, as she is also a great devotee of our Lord. Through this, it is proved, that she deserves our Lord, as she is very appropriate to Him. After knowing her qualities only, this has been said like this. This is now being clarified in a better way, by telling that this statement has been made after actually seeing her! And not by just saying, that she is indeed appropriate! Like her Divine form is appropriate to our Lord i.e. it is similar and acceptable, as she has a similar form like that of our Lord! Goddess Laxmi has taken this body as a Leela, as the Lord himself has done! Our Lord was also happy at

her virtues and qualities. If the Lord were not to be happy with her Gunas, then these qualities will become or turn into "blemish"! Our Lord got astonished, even when He was fully pleased with her qualities. It is not proper for someone having such good qualities to have "pride" in them! "Pride" makes a person loose the virtues, which he has! Hence the Lord was pleased with the virtues, but got also astonished! When the Lord faced her and began to smile, Rukmani, on seeing the beautiful face of the Lord, became like the Lord himself! This is explained, through the description of her face, on all the four sides. She had black tresses of hair in the upper portion; there were earrings on the ears; on the neck there was a necklace with the pendent. In this way, she was very beautiful looking through her form. The smile on the face was illuminating, expressing an ineffable "bliss" (Rasa), and this "smile" itself was the "nectar" (Sudha). This "nectar" is making the "cupid" come alive, although he was burnt by Lord Siva earlier. Our Lord began to speak to Rukmani, and the reason for such telling was the **OUR LORD IS SRI HARI, WHO DESTROYS THE "BLEMISH" OF HIS DEVOTEES, AND HENCE OUR LORD IS PUTTING EFFORTS TO REMOVE RUKMANI'S BLEMISH ALSO.** (Rukmini had "pride" as her "blemish")

From the next verse, our Lord spoke to Rukmani, "His words", in the next 11 verses.

श्रीभगवानुवाच—

राजपुत्रीप्सिता भूपैर्लोकपालविभूतिभिः।

महानुभावैः श्रीमद्धी रूपौदार्यबलोज्जितैः॥१०॥

VERSE 10 Meaning: "Our Lord said, "Oh! Princess! So many kings, who had prowess and opulence like

those of the protectors of this world, having glorious names and fame, due to their achievements, who were wealthy, of handsome form, generosity and strength, were desirous of marrying you.”

श्रीसुबोधिनी : सप्तभिः स्वोत्कर्षः विपरीततया स्वस्य धर्माणां च निरूपितः। येन भगवान् सिध्यति तन्निराकृत्या चतुर्विधपुरुषार्थसिद्धयर्थं विपरीततया श्लोकचतुष्टयमाह। तत्र प्रथमं तस्याः कृतमनभिनन्दन् श्रियं कीर्तिं च विपरीततया निरूपयति। तत्रापि प्रथमं श्रियम्। राजपुत्रीति सम्बोधनं जातिकुलोत्कर्षसूचकम्। भूपैरीप्सितेति सौन्दर्यम्। लोकपालविभूतिभिरिति माहात्म्यम्। गुणाश्च। तेषामुत्कर्षं तदपेक्षयाप्यस्या उत्कर्षं वक्तुमाह महानुभावैरित्यादिपदत्रयेण। उत्कर्षो द्विविधः, बाह्य आभ्यन्तरश्च। बाह्यो द्विविधः, अलौकिको लौकिकश्च। तद्वद्वयमाह। महानुभावो येषाम्। श्रीयुक्ताश्चेति। आन्तरमाह रूपेति। रूपं शरीरसौन्दर्यम्। औदार्यमपेक्षितो गुणः सर्वदोषनिवारकश्च। बलं क्षत्रियाणामपेक्षितम्। तैरूर्जिताः अतिपुष्टाः। एवमेकेन सा स्तुता॥१०॥

अगत्या तथा कृतमिति पक्षं वारयति तान् प्राप्तानिति।

SRI SUBODHINI: Our Lord, in this first verse, has given 7 qualifications for the kings, who had sought Rukmani's hand, and He has also described His own qualities in such an opposite way, so that, no one will be able to see Him, as the Lord of the Universe! For the sake of the 4 goals of life, 4 verses have been given, in the "opposite" way! In these verses, it is explained, that whatever Rukmani has done is not appropriate, as it is against the Lord's two qualities of "Shree" (wealth) and "Keerthi" (fame). This is explained through the first verse. In this also, to show that Rukmani has acted against the quality of "Shree" (wealth), our Lord says, "You are through your caste and family the "best" among everyone, as you are the daughter of a king, a princess!

Hence, having got related to Me, a mere cowherd, you have acted against your caste and family, and especially of it's "Shree" (wealth)! Secondly, you are very beautiful in your body, and due to this, you are appropriate for the great kings only. Moreover many kings are desirous of marrying you. Instead of getting related to them, your getting related to Me, a mere cowherd, is highly inappropriate! The kings, who desired to marry you were not ordinary kings at all, but they had the "opulence", like those of the protectors of this world!" In this way, our Lord spoke about their glory and virtues. "In comparison to these kings, your greatness is more prominent. "How"? These kings were great, wealthy, handsome, generous and strong. Even then you have given them up!" Greatness is of two kinds. (1) External. (2) Internal. Between these two, the "external" can be divided into two viz. (1) Worldly (Loukik) and (2) Supernatural (Aloukik). Firstly, great experience and the second, wealth, pertain to the internal features. As regards the "external" glory, the beauty of one's body, generosity, which removes all the types of "blemish", virtues and strength (which, any way, the warrior class should always possess) — all these kings were full of these three qualities. "You have sacrificed all these kings with such sterling and remarkable qualities. Hence this action of your's is not worthy of apperciation". In this way, the Lord spoke in one verse.

Perhaps Rukmani did not have any other alternative, hence, she had to marry Shri Krishna — "this is not right" says our Lord through the next verse.

तान् प्राप्तानर्थिनो हित्वा चैद्यादीन्स्मरदुर्मदान्।

दत्ता भ्रात्रा स्वपित्रा च कस्मान्नो ववृषेऽसमान्॥११॥

you, in every way. They were very much “desirous” of you. Like the king of Chedi kingdom, Sisupala, they were proud with their “manliness” (cupid), and they always desired to please their ladies only, without any regard to the place, time etc. You cannot also say that marrying with any one of them, was against the rules of this world or of the scriptures. In fact your brother and father had done your engagement with him!” Here the Lord refers to the “brother” as first, as it was he, who was very eager for this alliance! “Later your father also agreed”. Only the father can give his daughter in marriage to a bridegroom. The “bride” can never offer herself to anybody, on her own! For the welfare and happiness in this world, a marriage is done; which should be done through much thoughtful planning, adherence to the scriptures, and as per the prevailing traditions of the world. All these were successfully negotiated in your marriage. But you sacrificed all of these, and through what reason or logic have you chosen and married Me? You did not see anything significant or valuable in your brother’s arrangements. But you are wrong, as I am not equal to your family prestige, lineage and fame – like all of them were (who were equal to you)! You are the princess! They were all kings,, who sought your hand, and in this way, were equal to you. My family is not “kingly or royal” at all! If you had married Me, for “worldly” (Loukik) reasons, then please be aware, that I have no “worldly” glory of any kind. Due to the lack of attachment, one experiences also the absence of happiness. At this time, the “supernatural” is not possible for me. Hence why did you choose and marry Me? If there is any reason, then you should tell Me”. The Lord told all this, with this motive or attitude in His mind.

If Rukmani were to say, that her own "personal liking or desire" is the cause, and usually only the "best" is chosen by all. Hence, it is useless to think of the "material", when one's "liking" is involved. This is replied to by the Lord, through the next verse.

राजभ्यो बिभ्यतः सुभ्रूः समुद्रं शरणं गतान्।

बलवद्भिः कृतद्वेषान्प्रायस्त्यक्तनृपासनान्॥१२॥

VERSE 12 Meaning: "Oh! My beloved with beautiful eyebrows! I am that person who, getting afraid of the kings, has taken shelter and refuge in the ocean! I have become the enemy of very strong persons, and have given up my kingship also."

रूपतः फलतश्चैव सम्मत्या युक्तिभिस्तथा।

चतुर्भिर्दूषणं प्राह चतुर्विधमिहाच्युतः॥११॥

KĀRIKA 1 Meaning: "Our Lord is explaining here, 4 types of "condemnations" as per the form, result, acceptance and idea."

श्रीसुबोधिनी : तत्र प्रथमं स्वरूपदोषमाह। राजानो जरासन्धादयः, तेभ्यो बिभ्यत इति। न हि भयानकरसेनाविष्टानां सुखजनकत्वमस्ति। किञ्च। समुद्रं शरणं गतानिति। नह्यन्यं शरणं गतस्य स्वातन्त्र्यमस्ति। नह्यस्वतन्त्रस्य सुखसाधकत्वम्। सर्वान् यादवानालक्ष्य बहुवचनम्। कपटमानुषलीलेव यादवलीलाप्याश्रितेति तैः समानधर्मवचनं लीलायां युक्तमेव। लौकिकदृष्ट्यैव स्वीकृत इति तदुपयोगिप्रकारेण पदार्थनिरूपणेनापि शास्त्रीयो दोषः। तृतीयं दूषणं बलवद्भिः कृतद्वेषानिति। द्वेषमात्रस्य करणमयुक्तम्। फलपर्यवसाने तु न दूषणम्। बलवत्पदात्फलपर्यवसानाभावोऽपि सूच्यते। बहुभिश्च सह कलहः न युक्तः। सर्वतः शङ्काया विद्यमानत्वान्न स्वास्थ्यं लोकप्रतीत्या निरूपयति। सर्वबलवद्विरोधे फलमपि जातं सूचयति प्रायस्त्यक्तनृपासनानिति। ययातिशापात्यक्तं नृपासनं यैः यादवैः। अर्जुनादिव्युदासार्थं प्राय इति। अतो राजकन्यया राजैव विवाहो मुख्यः। अथवा राजमित्रम्, राजतुल्यो भवतीति।

अथवा। स्वदेशस्थितः खण्डमण्डलाधिपतिर्वा। अथवा। निकृष्टपक्षे निर्भयः।
न तु चतुर्विधदोषयुक्तः कश्चिदपि विवाहो भवति॥१२॥

अविचार्य मोहात् नीतिं परित्यज्य विवाहे बाधकमाह **अस्पष्टवर्त्मनामिति।**

SRI SUBODHINI: Of all the four items, in the first instance, the Lord is explaining the “blemish” of the “form” (Swaroopam). He says, that He had got afraid of the kings like Jarasandha, who were all full of dangerous enmity. Due to great fear, the Lord took refuge in the ocean, and He lost His ability, due to this outside dependence, as the Lord will have to live under the control of the “ocean”. There is not everlasting joy for the “controlled” persons, as they cannot do anything independently, due to their “subjugation” by another. The Lord has used the “plural” word, to denote the condition of all the Yadavas! All of them, like our Lord, are in their “human facade” and going about doing their “Leelas”! In the same way, to tell, that the Yadavas have the same quality, and do the same “Leela” having taken the “human” form, although is appropriate from the “worldly” point of view, it is a “blemish” from the scriptural point of view (as no one should be compared to our Lord). The Lord is now telling, that He has the third “blemish” viz., that He has joined issues with strong people, and this has led to enmity and hatred! It is not right to hate anyone. Through the word “strong persons” our Lord has indicated, that the “result” of this “strength” could be the “opposite” to Him too! In fact, it is not good to have quarrels with so many people. On all the sides, doubts are created, if one is the enemy of the many! It affects one’s health too! The result of all this enmity is spoken by the Lord himself that, “I had to leave my territory! And also My kingship!” Of course, it was king Yayati’s